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Mr. R. Schmidt,
116 Oneida Blvd.,
Ancaster, Ont.
L9G 3C8

Vandezande speaks at Alberta family conference

Wally van de Kleut

A small group of 280 people, half of them children, tackled the large and complex area of economics during the Alberta AACS family conference. Held Labour Day weekend at the Gull Lake Baptist and Sonshine Camps, the conference theme was, "From Economic Distortion to Shalom".

Despite cold, rainy weather for the first day and a half, conferees expressed appreciation for the well-organized conference, the sense of intimacy and community spirit, the main lectures, and the broad range of workshops.

The two speeches by Gerald Vandezande, bold and challenging, but firmly anchored in the Good News, served as the primary thematic articulation of the conference. Although somewhat difficult for some, the lectures were very well received by the conferees, many appreciating the biblical basis Vandezande employed both in his societal criticism and in his suggestions for moving toward economic shalom. Gerald Vandezande is the Public Affairs Director of the Citizens for Public Justice, also known as the CJL foundation. (Fuller coverage of Vandezande's speeches is found elsewhere in this issue).

A solid strength of the conference lay in the utilization of knowledgeable, mostly local people, to lead a variety of workshops. Workshops dealt with such topics as responsible Christian investment; profits and stewardship; the economics of housing; teenagers, parents and money; biblical public justice actions; deacons and government; just wages; global corporations and the food system; and the role of a Christian Credit Union.

Gerald Vandezande

Most conferees indicated that the workshops were essentially educational, rather than practical. A number of people also shared their frustrations with what they saw as either too much talking on the part of the workshop leader, or too much of a free-for-all, directionless discussion. Some conferees suggested a question and answer format or the use of handouts might have been beneficial to some workshops.

Despite a few minor drawbacks, this year's Alberta AACS conference was seen by most as a success. Said a first-time, 18-year-old conferee, "This conference was definitely worth coming to. It's not formal and there's a sense of community. It will give me something to think about when I get home."

Chinese Christians convene to clarify new constitution

PEKING, China (EP) — Religious leaders aligned with the government here have begun open discussions about the recently drafted 1982 Constitution of the People's Republic of China. New laws governing religion and its practice were adopted. Members of the National Political Consultative Committee met in July to clarify the new statute which apparently grants a degree more religious freedom than permitted in the past, according to East/West News Service.

China's basic official attitude towards religion during the past two decades, although at times differing, paralleled a clause in the 1954 Constitution. "Citizens have freedom of religious beliefs," it said. But when put into practice, a 1975 amendment has been more applicable. That clause read: "Citizens have the freedom not to believe in religion and the freedom to propagate atheism." Implicit was a ban on religious proselytizing.

Turning to a more practical wording in 1982, the new constitution stipulates that citizens shall not be forced to believe or not believe in religion. It further states that believers and non-believers alike shall not be discriminated against. This remains vague, but more specific than in the past. These two measures guarantee the equal and indiscriminate political treatment of religious believers and other citizens, says China Christian Council Vice-President Yan Jiale. "The revised draft," Yan says, "requires that the state protect all normal religious activities."

Yan, espousing a pro-government attitude and quoted in the July 3, 1982 People's Daily, provided a list of what he considers abnormal church activities. The list included anything counter-revolutionary, anything which disrupts the communist social order, anything which physically harms the health or well-being of Chinese citizens and anything which interrupts the national communist educational system. Religion, according to Yan, is only a private matter. "As citizens of a socialist country, we must obey the fundamental laws of socialism," he says. "Only when we focus our attention on exposing and attacking counter-revolutionaries or criminals who use religion to carry out unlawful and criminal activities may we be able to guarantee normal religious activities."

With the elimination of the 1975 clause ("citizens have the freedom not to believe in religion and the freedom to propagate atheism"), China seems to have at least accepted a token theism. While great restraints remain upon the church and religious individuals, this draft seems to open the door to a degree more religious freedom. "Normal religious activities," however, only encompass a fragment of what in the West is considered normal Christianity. While believers can meet on Sundays, the time and location must be approved by the government-supported church councils. Full restrictions remain on printing religious material, evangelizing and other vital areas, according to East/West News.

Next Week:

"Alberta Politics"
and
"Twenty-fifth Sunday
School Convention"

Speaking for the refugees

On October 11, Rev. Arie Van Eek will travel to Geneva, Switzerland, to press for increased intervention in Honduras by the United Nations High Commission for Refugees. Van Eek is representing the Inter-Church Committee on Refugees as its former chairman.

Since the boat people, the plight of the refugees has not had a lot of coverage. But with increasing repression, the world over, the number of refugees around the world is on the increase. In Honduras, although the number of refugees is declining, their condition has deteriorated.

The Honduran government pleads neutrality and doesn't even recognize the people coming from El Salvador as refugees. In fact, there is documented evidence that the Honduran military has savagely harassed the people coming in. The worst example occurred in March, 1981 when 7,000 refugees tried to cross into Honduras. At least 35 were killed and the only reason there were not more was due to the presence of international relief workers.

Since then, the harassment has continued on a smaller scale, whenever the international workers are not around. The United Nations sends representatives to observe and report any atrocities. However, these officials are not stationed in one place. As soon as they leave, the military once more moves in to harass.

Van Eek told *Calvinist Contact* that the brief he will bring to Geneva will ask the following:

- the U.N.H.C.R. to persuade Honduras to sign the 1951 Convention and the 1967 Protocol relating to the Status of Refugees. This would require Honduras to provide protection and safety for the refugees.
- the U.N.H.C.R. to send a minimum of ten staff people to provide protection and assist in coordinating material assistance.

This would provide some of the safety essential for relief workers who are there to bring assistance and to initiate a more permanent solution.

Viewpoint

A softspot for new Dutch immigrants

Keith Knight
Editorial

A rather unassuming man travelled across Canada recently, acting as an ambassador of sorts for The Netherlands. That man was doing that which had not been done since the early 1950s. He represented the Christelijke Emigratie Centrale (a Christian emigration organization) and he made his trip to Canada to encourage government officials to open up her doors to Dutch emigrants.

Given Canada's high unemployment rate, Canadian immigration officials were unreceptive to such an idea. Why, they argued, should Canada open up her doors to thousands of Dutch citizens when millions of Canadians are without jobs?

But the situation in The Netherlands is equally urgent, according to S.C. Waterdrinker from Christelijke Emigratie Centrale. Tough times have also befallen that country and, because of its small size, there is little room for growth and expansion.

The challenge which Mr. Waterdrinker conveys to the Reformed community in Canada is this: Why not have individual Christian families sponsor Dutch families so that it would be easier for them to enter Canada?

The challenge rekindles memories of post-war immigration, doesn't it? But times have changed. Canada was billed as a land of milk and honey, a nation of freedom, a country of open spaces. Thousands of emigrants left The Netherlands for Canada after the war.

In 1980, Canada is still a land of open spaces and freedom, but the milk has curdled and the honey has dropped a grade or two. Intentions seem noble and within a few months or years, when the economy gets back on its feet, members of the Reformed community may be in a position to offer sponsorship to Dutch families.

Another question, one which wasn't even asked, let alone answered, was this: "What would the spiritual impact be on the Reformed community in Canada if 10,000 Gereformeerde and Christelijke Gereformeerde families flowed into our churches?"

Would our churches be willing to tolerate a transplanted European spiritual climate? Would we be eager to sponsor our relatives from overseas, virtually assured of the fact that their spirituality is much different than ours?

Christelijke Emigratie Centrale is carrying on a noble mission. Perhaps it sees itself as simply repeating an emigration wave which took place a generation ago.

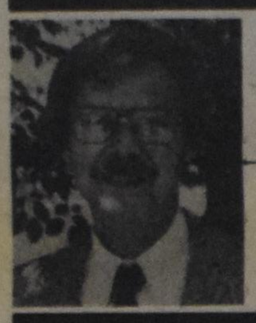
Economics and unemployment aside, a new wave of Dutch immigration would certainly test the spirits within the Christian Reformed, Canadian Reformed, and Reformed denominations in Canada.

Reformed theology in The Netherlands has changed too much in recent years to make such a spiritual marriage desireable within Canada, especially with the mainstream within the Gereformeerde Kerk. I would suspect that those from the Christelijke Gereformeerde Kerk would feel more at home in Canada.

A new wave of Dutch immigrants would accomplish yet something else: it would ensure the ethnic identity within the Canadian cultural mosaic. Dutch language publications could continue to survive. Dutch language worship services could continue for yet another generation. That wouldn't be so bad. Dutch language worship services have often been an embarrassment for the "learn-English-right-away-ya" Dutch-Canadians. Yet we boast about our Chinese and Vietnamese churches on the west coast and about the Korean church in Toronto which all belong to the Christian Reformed Church.

A touch of Dutch would be sort of nice again. However, I suspect that the dream of major Dutch immigration into Canada will not get off the ground. There are millions of refugees around the world who need a home ... and their needs seem to be more urgent than the ideals of Christelijke Emigratie Centrale.

Renewal and evangelism



Dirk Hart
Editorial

Evangelistic programs are a concession to weakness, ecclesiastical institutionalism and tired blood.

This is, perhaps, a strange thing to say for a minister of evangelism whose task it is to administer programs like Witnessing Where You Are, Discover Your Gifts, Congregational Evangelism Training and Coffee Break Evangelism. Splendid programs, all of them. And there are more on the way.

Nevertheless, if it is true that "the church exists by mission as fire exists by burning" (Emil Brunner) and that the best expansion of the church is spontaneous (Roland Allen), then there ought to be among us a holy impatience with an administrative, controlled and programmatic approach to announcing the kingdom of God and seeking to win the lost.

It is refreshing and encouraging to hear the reports that are coming out of the People's Republic of China. For a long time we heard nothing except that we knew that the strident religion of Maoism spelled persecution. We worried and perhaps we prayed. Who was teaching theology there now that we could not do it? How does a non-Western church survive if we do not send money and missionaries? What happens if the printing and distribution of Bibles is impossible? Now we have the answer even if there is still a lot that is not known. The Chinese church has survived without mission boards and programs and synods and our theological expertise. The Word of God is not bound between paper covers or by repressive governments. Every report from China contains new and more accurate and larger estimates of the scattered and gathered church of Jesus Christ in that vast country.

How then did the Chinese church survive? The time will come that someone will go to China and ask that question over and over again and write a book about it. But because we know the Bible we already know the general contours of the answer: the church belongs to Jesus Christ, not to us. He gathers and protects it. The kingdom of God is not dependent on our programs. The blood of the martyrs is the seed of the church. God's strength is made perfect in weakness. The expansion of the church takes place where believers "cannot but speak of what we have seen and heard" (Acts 4:13) and those who are scattered by persecution go about preaching the word (Acts 8:4).

When you combine these elements with apostolic teaching and fellowship in addition to worship and prayer (Acts 2:42), the church will be a Spirit-led, Christ-centred expanding church in which evangelism committees and mission boards will be nearly superfluous. Contagious worship and contagious faith will be sufficient.

It is, of course, naive to suggest that we can return to those early days following the day of Pentecost. Very soon, thereafter, signs of an instituted, organized church followed: seven men were appointed office bearers (Acts 6), soon there would be elders in every newly planted church (Acts 14:23), a synod was convened to discuss mission strategy (Acts 15), and the task of office bearers was defined (Acts 20, Ephesians 4).

Still, the sign of apostolic ministry was not in highly institutionalized and office-bearer centred marks of the church, but in how thoroughly the preached gospel made its mark on people so that they turned from idols "to serve a living and true God" (I Thessalonians 1:2-10). The apostle Paul disclaimed any need of written credentials but said that his covenant ministry was authenticated by converts (II Corinthians 3:1-6).

Again, so much has happened since Paul wrote these things. History has marched on. The church has undergone vast changes. Our times, circumstances and opportunities are different. A pre-Christian society is different from a post-Christian society. But one thing has not changed: the church still expands best when the witness of the church and its members is as matter-of-fact as worship services on Sunday and catechism classes and pastoral care. The introduction of evangelism programs is often to compensate for the fact that there is little left of unrehearsed gospel confession as a spreading flame that touches all who live and work and play anywhere near a church and its people.

A consequence of this is that the inner renewal of the church in submission to Word and Spirit should constantly be on our agenda. That is not surprising to anyone who has read Christ's letters to the seven churches in the Revelation to John: five of the seven churches are commanded to repent.

Evangelism presupposes a constantly renewing church. But evangelism will also be part of any renewal that takes place. It is contradictory for the church to "wait until we are ready to do evangelism" since that is in itself a form of disobedience. Evangelism programs for equipping and training become in themselves a means whereby the church is renewed. This is an often overlooked blessing: as we go on our way to disciple unbelievers, the already-disciples are renewed and strengthened. Soon the programs, with all their considerable work, become less and less important as the renewed church discovers new conviction and joy in being what it is called to be.

Church renewal and evangelism are inseparable twins; sometimes they are even hard to tell apart. When the church experiences this, a familiar word of Jesus is seen not to be a commandment, but a promise: "You shall be my witnesses..." (Acts 1:8). It is part of the Father's promise at Pentecost of which Peter speaks when he says, "For the promise is to you and to your children and to all that are far off, everyone whom the Lord our God calls to Him" (Acts 2:39).

This verse is familiar to us from our forms for baptism, because baptism is both the result of and a call to mission and evangelism. Thus the visible mark of a covenant people calls us, again and again, to declare to peoples and nations that they are God's heritage.

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Letters

Rock music too must be sifted

Dear Sir:

After reading the recent viewpoints on rock music in Calvinist Contact, I feel compelled by the Lord to write my own. I have always loved music; someday, the Lord willing, I will teach it in a Christian school. During my years of study I have learned to respect a great deal of music which I would have ordinarily rejected.

Music is a means of self-expression and, therefore, should be listened to intelligently. It is, in many ways, like listening to someone speak; what you hear differs from moment to moment, from person to person. Your value judgment on the message should likewise differ. Sometimes it is wise to ignore or refute what you hear. Other times, the message is valuable and will be treasured in your memory for years to come. It is part of a Christian's duty to separate the worthless from the wonderful.

Rock music is no exception to this task. Yes, we must teach our children to avoid what is harmful to them; we understand how a hot stove is dangerous. But do we understand rock music?

Music is a precious gift from our Creator. It cheers us, depresses us, stirs patriotic emotions, otherwise dormant, and generally helps us to express ourselves. It does not need lyrics to be powerful. We often respond to it without knowing why. The actual response process is too complicated and actually irrelevant to go into now. What **matters** is that too many of us judge rock music — or any musical style — without a real awareness of its content.

As Christians, we must teach our children to explore their world before judging it. When they listen to rock, should we not teach them **how** to make Bible-based decisions on what to listen to rather than rhyme off generalities and ultimatums? Rock music is often a means of adolescent rebellion against parental authority. To condemn all rock and forbid our children to listen to it is to feed that rebellion, to create a rift in the family that could be closed by mutual discussion and prayerful decision-making.

Fortunately for parents, much of the rock literature is clearly profane and dangerous and, therefore, easily disposed of. But not all rock is mad, screaming profanity. Much of it is reflective, full of insight into human problems and triumphs. Such artistry should not be condemned. We are responsible for loving our fellow man. Should we not try to understand them so as to reach them more effectively? Not only does some rock give us insight into the minds of others, but it touches our hearts as well. We are also human and share many of the emotions and ideas selected rock musicians incorporate in their music. I stress the word **selected** here. It takes time and effort to search for uplifting rock music, but the reward is great.

One final point I would like to make is this: we live in an imperfect world. Music, like everything else on this earth, has been corrupted by man's sinful nature. Country and western, pub songs, some traditional folk songs, even some "classical" music can be as dangerous to our children as rock. At University, I remember lectures dealing specifically with Wagner's deliberate manipulation of his audience's passions through his music, an ability later admired and copied by Hitler. There is corruption in all music, in all of life. Rock music is often more blatantly evil than most. To my thinking, the more obviously dangerous it is, the easier it can be avoided. We need prayerful awareness and self-examination to avoid evil in rock or anywhere else. Let us use our ears and hearts to eliminate the bad. Then we will be free to enjoy the good and use our lips to praise Him for it!

Joyce Mulder, B. Mus. (Ed.),
London, Ont.

The bottom line

Bert Witvoet

Now that Keith and I are co-editors of *Calvinist Contact*, the editorial page is going to change somewhat, starting next week. Instead of having guest editorials, the two of us plan to fill the page ourselves from week to week, with the odd guest editorial mixed in for old time's sake.

One of us is going to write the lead editorial and the other will follow up with a light editorial. The following week we change roles, turning the lead-follow pattern around. We'll be like two runners continually passing and falling back, setting the pace for each other and letting up a bit. The idea of a race is a good one, as you know from Paul's letter to the Corinthians. As long as we're not competing with each other.

When talking about these two editorials we mention terms like "heavy" and "light", although they don't really capture the difference between the two editorials. The lead editorial will talk about a current event or trend in our society or community, whereas the second editorial may deal with a personal experience, from which we draw some interesting or worthwhile conclusions. In that way you could talk about heavy and light. The reader probably has to work a little harder to appreciate the value of the "heavy" editorial.

One reason I don't care too much for the "heavy" "light" labels is that heavy has a tendency to sink to the bottom. Yet, here we are, sticking the lead editorial at the top of the page. The "light" one, which a normal person would expect to float to the top, we paste at the bottom.

But a more important reason I hesitate to use these terms is that we generally prefer what's light to heavy. I know I do when it comes to carrying my yoke in life (or carrying anything, for that matter). Jesus even told us that His yoke is easy and His burden is light. What business do we have shouldering our readers with a heavy editorial?

"Serious" and "funny" don't do the trick either as handles. The bottom editorial will not necessarily be funny, as anyone can tell from this straight piece rolling off my typewriter. It may at times be a very sad personal account. Besides, when people ask me whether I am serious, they want to know if I mean what I say. Well, who wants to write a bottom editorial and not mean what he says. I always take my humour very seriously. .

How about "formal" and "informal"? I suppose that comes as close as we'll ever get to naming the two pieces correctly. "Formal" carries the idea of greater personal distance, giving room to complex forms. In order to do that, you sometimes need to use difficult words and long sentences (I can just hear my kids sing, "Boring").

Plain English is good for telling about things that are close to the heart and to the home. It suggests intimacy and a relaxed atmosphere. Well, there's a time and place for that. When the kids come home from school, you may ask them to take off their dirty boots. It's not very likely that you'll tell them to divest themselves of their excrementious buskins ... if you want to keep the floors clean, that is.

Anyway (you can tell this is an informal editorial, otherwise I would have started with "However") ... anyway, Keith and I are going to take turns being heavy and light, serious and funny, formal and informal, top and bottom. Keith's bottom editorial runs under the heading "Off the cuff," as you well know. I haven't yet found a name for my bottom, but that will come next time.

Of course, first my heavy editorial has to float to the top and Keith's humour has to hit rockbottom before that next time comes around.

I don't know about you, but I'm beginning to feel like a yo-yo.

I think I'd better stop before a serious thought spoils the ending.

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Church

The doctrine of shared burdens (the acid test in the art of Christian living)

Peter Breedveld

Rev. Breedveld is pastor of the Ottewell Chr. Ref. Church of Edmonton, Alta.

The young business executive sighed deeply, after he told me that the company he worked for had gone into receivership. "During the last 6 weeks I have sent more than 40 applications and resumes to various companies; yet, so far the result has been nil," he explained. "Most companies to which I applied did not even bother to acknowledge my letters. I can probably stick it out another 2 months, but after that I may have to sell my house. It is surely an exasperating situation."

A young elder known for his dedication as office-bearer said, "Pastor, two years ago I started a small construction company, but now I'm afraid that I may have to file for bankruptcy. Last year I built four houses, but the for sale sign is still in front of all of them. They simply don't move. All I have been doing, is paying the high interest rates on the investment and the utility bills, hoping that soon the houses will be sold. But there are no buyers."

John, a member of the schoolboard, said, "For 6 years I have been employed as a draftsman, but the company had to cut back: 60 per cent of the staff was laid off and I am one of the casualties. I am really concerned. Will I be able to pay the tuition fees for the two Christian schools my children are attending? We have cut out spending very drastically; yet, I find it very difficult to meet my financial obligations."

These are a few incidents I was told about during the past week.

I presume the scenario I described is familiar to many of you. It can be multiplied a hundred times in different congregations across our land. Yes, the recession has also hit many church members.

All these problems were spinning in my mind when I went to bed last night. I shared them with my wife and she said, "Let's make it a point in our prayers." We did. I stayed awake for a while and the words of a familiar text went through my mind. Galatians 6:2, "Bear one another's burdens, and so fulfill the law of Christ." These words would not leave me. I have often read this text and I even preached several sermons on it. Yet now, the words leaped at me with new meaning. I thought, this is the biblical doctrine of shared burdens that must be applied to the unemployment situation. Bear one another's burdens is the law of Christ. Burden bearing is not limited to tragic situations in the church. It not only seeks to deal with sickness or death or the tragedy of a lapse into sin, but it also involves the simple caring and help for those among us who feel the pinch and pain of unemployment and whose financial burdens are beyond their management.

It is my conviction that as members of the church we should reconsider the whole matter of stewardship and sharing in the perspectives of the economic situation of today. Each congregation should assess the unemployment situation among its members and draw up a plan of action. Those who enjoy the benefit of full employment are called upon to share the financial burden of those who are unemployed. Maybe each congregation should establish a special unemployment fund to which all those who work, generously contribute. But isn't the deaconate doing this already?

Yes and no. This is a new situation for our deaconates. Those who are to be supported by this fund are not the poor in the traditional sense. They are the ones who are in a temporary financial squeeze and need the support of the Christian community. And in some churches very large sums of money might be needed. As Christians we are all part of the family of Christ and that implies that we shoulder our loads in life. To be a part of the Christian community should make us concerned enough to help generously and humble enough (and that's important too) to ask for help when it is needed.

To bear one another's burdens is so practical that it tugs on our purse strings. Isn't that the acid test in the art of Christian living?

Pastoral Pondering

The man who wore a hat to church

During the singing of the first hymn on Sunday, a man wearing a brown hat walked into church. One of the ushers suggested he take his hat off. He refused. A second usher tried with the same result. An elder was enlisted for the purpose, but the man said, "I have a right to keep my hat on and I intend to do so." The president of the women's society was finally asked to help. But she too failed.

After the service the minister said to him in a kind voice: "It's been nice having you with us and you are welcome to join our congregation to worship with us regularly but it is the custom here for men to remove their hats and keep them off during the service."

The man replied: "Thank you very much. It's nice of you to invite me to join your congregation. In fact, I've been coming regularly for three years, but today is the first time that anyone paid any attention to me. By simply keeping my hat on I've had the pleasure of talking with two ushers, an elder, the president of the Ladies' Society, and now I'm having a conversation with you. Until today you appeared too busy to speak to me. I feel good about what my hat has done for me."

Grace Chr. Ref. Church,
Chatham, ON

Church News

Called

— to Wallaceburg, Ont., Rev. Rudy Ouwehand of Cobourg, Ont.

Declined

— to Essex, Ont., Rev. Gerrit Bieze of Athens, Ont.

— to Edmonton (Maranatha), Rev. John Zantingh of Dundas, Ont.

New clerk

— Athens, Ont., J. Vander Kloet, Addison, ON K0E 1A0

Kemptville celebrated its 25th anniversary

On August 29th our church celebrated its 25th Anniversary with joy and thankfulness to the Lord. Former ministers Rev. John Klumpenhouwer and Rev. John Lamsma attended the celebration. A congregational dinner with song and music was held the evening before and was enjoyed by everyone. An Anniversary Book containing messages of present and past ministers, as well as a review of the history of the church and pictures of the families, was available during the celebration.

On Sunday morning, Rev. Klumpenhouwer preached on Acts 9:26 and 27. He emphasized the importance of having church members like Barnabas who introduced Paul, after his conversion, to the apostles in Jerusalem. "We also need today," he said, "people like Barnabas, whose name means son of encouragement, to bring us closer together as members of one body."

The children sang "Praise and Thanksgiving" and Mrs. Saundra Vanden Berg played classical music on the piano.

At the evening service the present minister, Rev. John C. Derksen spoke on Matthew 16:18, in which Jesus said, "On this rock (that is the confession of Peter), I will build my church." Rev. Lamsma spoke about his work as prison chaplain in Milan, Michigan, and Mrs. Henny Donkersteeg sang spiritual songs. Delegates from neighbouring churches extended congratulations and best wishes for years to come.

Corry De Roos

Serving Abroad

Letters from missionaries that have appeared in church bulletins.

When we go to a foreign country to be missionaries, whether as ministers, builders, nurses, doctors, teachers, pilots, or secretaries, we go with the desire to bring not only our physical skills to the people there but also, and I trust first of all, to share the knowledge of our Lord Jesus Christ with them. Christ clearly gave this command (Acts 1:8, Mark 16:15, Matthew 28:19) that we are to be His witnesses, to go and preach the good news to all creation, and to make disciples of all nations.

Yet some of the greatest tensions and conflicts on the mission field occur precisely over this command. Some of our missionaries when they are first sent are not adequately prepared to be effective witnesses for the Lord Jesus; that is, to communicate the message of salvation to another person.

When I first went to Nigeria I was one of those. I was inadequate for this task already here at home. Perhaps we think that crossing an ocean will magically put that ability in us. But believe me, it doesn't happen that way! I wanted to share Christ's love alright, but didn't have the training or practice to be able to do it and shed many a tear those first years because of that inadequacy.

I believe that is where our sending/supporting churches and our mission board have a big responsibility — to make sure their missionaries' abilities match their zeal. Perhaps personal evangelism should be much more strongly stressed amongst all our young people and/or new confessing members so that we may begin to be missionaries here at home before going out to a foreign country.

Be that as it may, we as sending churches need to pray that new missionaries will be well prepared to introduce a person to the Lord Jesus and his wonderful gift of salvation.

After some years of stumbling, reading books, watching others, and (during my second furlough), a year at Prairie Bible Institute, I was better prepared. But then I remember many a time after a very busy day of delivering babies, running clinics, teaching new staff, going over the day's events on a quiet evening and thinking to myself "another day filled with frantic, sometimes impatient activity to get the most urgently felt needs taken care of. But did I also let the people know that they not only need physical, but first and foremost, spiritual healing?"

How often I have felt myself to be an utter failure in this respect - especially while I was working in bigger institutions such as the Takum Hospital where often the work is more impersonal and there is so much of it. Don't get me wrong. God's Word *is* brought to the people by means of evangelists assigned to the job and quite a number of people become Christians through their faithful testimony. We praise God for this. But it seems so often our deeds are separated from our words.

In smaller maternity centres the contact with patients is much more personal and this gives us more opportunity to do evangelism work directly and in conjunction with the physical caring of patients. What a joy to be able to lead someone to know and accept the Lord Jesus as his saviour.

I believe there are many who would respond to that call of the Lord Jesus if missionaries had the opportunity and ability to bring the gospel directly, more often.

Every missionary to a greater or lesser extent faces this dilemna at some point in his or her ministry if he is not directly involved in evangelism work. The question has been discussed over and over again. Some solutions, such as assigning evangelists to do the job of preaching, have been worked out. And yet each missionary must find out for himself how the Lord would have him be obedient to his call to be his witnesses.

Praise God that he does not leave us with only a command. He has also promised to be with us to the end of the age and to empower us with his Holy Spirit.

Pray then that God's Word may be brought by each missionary in all its power, convicting men and women of sin and bringing them to a saving knowledge of our Lord Jesus Christ, and that this may be done together with their acts of mercy which confirm God's love for all people.

Praise him too that in spite of our inadequacies a strong church has grown and continues to grow in Nigeria and in many other countries because Christ's power is made perfect in our weakness and his grace is sufficient for us.

Mary Kaldeway,
Missionary to Nigeria,
Calvin Chr. Ref. Church,
Ottawa, ON
Quarterly newsletter,
"Calvin Communicating"

Church

Fact sheet on the Council of Christian Reformed Churches in Canada

Elsewhere in this issue appears a report on the mission of Rev. Arie Van Eek to the United Nations High Commission for Refugees in Switzerland. Since the work of the Council is sometimes questioned [even its very existence has been challenged], it may be of benefit to the reader to know what the Council is and what it has done.

Did you know that?

1. The Council was organized in November, 1966.

2. It does not deal with matters which can be dealt with by the local consistory, the classis or Synod.

3. It deals with concerns which come to it from consistories or classes, from study committees of Council or from standing committees.

4. Council has four standing committees: the Interim Committee, which carries forward the work that Council assigns to it at its two-yearly meeting in November of the odd number years; the Committee for Contact with the Government; the National Committee for Indian and Metis Ministries in Canada; and the Interchurch Relations Committee.

5. The Executive Secretary of Council and his administrative assistant together coordinate the work of Council and its committees.

6. The Acts of Council or specific decisions are in the hands of the local consistory.

7. Council membership is made up from nine classes in Canada, each of which delegates one minister, one elder and one deacon to the meeting. Classis Eastern Canada has withdrawn from membership in Council because no mention is made of Council in the Church Order.

Did you know that?

8. The Committee for Contact with the Government has done the following:

a. pressed for removal from law the right of individual church members to appeal to a court of law against the decisions of a consistory, Classis or Synod;

b. send appeals for strengthening the Criminal Code, especially with regard to sexual offences against children, including child molestation and pornographic reading material;

c. written the Prime Minister, urging him to speak out in favour of stopping nuclear arms production, proliferation and testing;

d. asked Canada's parliament to develop policies for relations to the poorer countries that reflect justice and compassion;

e. asked the Solicitor General to implement certain recommendations for more meaningful chaplaincy services in Canada's penitentiaries;

f. participated in the work of the Lord's Day Alliance in fighting against the opening of more stores on Sundays and holidays;

g. warned the Federal and Provincial Governments against their involvement in lotteries;

h. urged the National Government to give Canada's native people a say in the definition of their rights at the Constitutional Conference (by act of Council).

Did you know that?

9. The National Committee for Indian and Metis Ministries in Canada reports the following:

a. the ministries among Indian and Metis in the cities of Winnipeg and Regina are growing (each congregation is growing in membership and outreach; each worship every Sunday under the leadership of Rev. Hendrick De Bruyn in Winnipeg and Rev. Harry Kuperus in Regina);

b. youth clubs, adult fellowships, Bible studies and other programs have been a source of blessing;

c. the latest expansion in Winnipeg, the Employment Skills Program, has graduated its first trainees (each is now regularly employed);

d. the Regina congregation has asked the Alberta South Deacons Conference for help in setting up a program for counselling alcoholics and their families;

e. Council has agreed to the start-up of a third Indian Ministry in a city in Canada;

f. ten Indian people or more are assisting the ministers in Winnipeg and Regina.

Did you know that?

10. The Interchurch Relations Committee has done the following:

a. established contact with churches in Canada and limited contact with the Reformed Church of America in Canada;

b. discussed with the Baptist Committee (of the Federation of Baptist Conferences) the meaning of the Covenant of Grace, the exercise of church discipline, the Christian day schools, the Christian family, the Kingdom of God and the relationship to the Church, and the relationship of the Church to Government;

c. discussed with a similar committee from the Presbyterian Church in Canada how the Church may be faithful to the Scriptures in our day and age, how our confessions work in our Church, personal and communal life; how catechism, Christian discipline and Christian day school help in the growth of faith and the witness of the Church.

For further information about the work of the Council of Christian Reformed Churches contact this Council or the Executive Secretary Rev. A. Van Eek, at P.O. Box 5070, Burlington, Ontario, L7R 3Y8, Canada.

Stand-by! in the Port of Montreal

For our Christian Reformed Seafarers' Chaplaincy a 12-year association with Mariners House of Montreal has come to a sudden end. Its directors are steering a different course in which there is little room left for an organized Worship Service and no room for a distinctly missionary outreach to the seamen. They wish to place a significantly different emphasis away from the original constitution which provided that "... instruction (for the seamen) be afforded and religious services be held on Sabbath Days ...."

Mariners House is an independent organization which was started in the city of Montreal on an interdenominational basis in 1862. It had large premises similar to a YMCA, including a hotel and recreational facilities as well as a chapel. These premises have been sold last year and the remaining social services are now being carried on out of a very small abandoned building on the waterfront.

As a Christian Reformed Chaplain supported by Classes Eastern Canada and Quinte, I have been able to work with blessing and fruit within the framework of this organization's constitution for 12 years.

But with its distinct change in policy this is now no longer possible. Mariners House has severed its relationship with us, and I am, therefore, no longer affiliated with them.

The Christian Reformed Church has a profound commitment to its Ministry to Seafarers in the Port of Montreal, and it is our conviction that this ministry must continue with vigor. When over one hundred seafarers from Bangladesh, Pakistan, India, Greece, the Philippines, Shri Lanka, Lithuania and Russia flock to our worship services and walk away with the Scriptures in their native languages, while some are not even able to contain their curiosity and begin the reading of God's Word in the midst of our festivities, it is to us but a clear sign that God summons us to continue this ministry of calling men "to worship and to discipleship of Jesus Christ."

We will now need an adequate building as a base of operaton for a Christian Reformed "Seafarers Centre" in service to Christ and the men of the sea.

We solicit your prayers.

Just a reminder: We will look forward to your Christmas packages for Seamen.

For Christmas packages *only*: the mailing address is: *The Rev. H. Uittenbosch, The Seafarers Centre, c/o 214 Place d'Youville, Montreal, PQ H2Y 2B4.* Kindly mail *before* December 1, 1982.

For regular mail our address now is: *The Rev. H. Uittenbosch, "The Ministry to Seafarers" of the Christian Reformed Church, [Dept. of Nat. Reg., no. 0457978-49-10], 147 Fairview Ave., Dollard Des Ormeaux, PQ H9A 1V5; Tel: [514] 684-0345.*

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H. I certify that the statements made by me above are correct and complete.

Keith Knight, publisher

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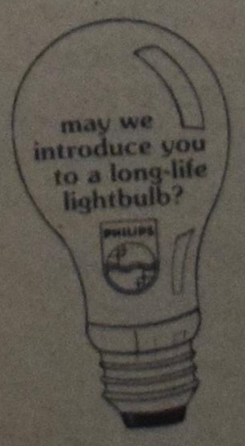

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News- International

Some solutions proposed by Inter-Church Committee

Ben Vandezande
News

Rev. Arie Van Eek will travel to Switzerland on October 11 to speak on a brief prepared by the Inter-Church Committee on Refugees. As past-chairman of the Committee, he hopes to persuade the United Nations Commission for Refugees (U.N.H.C.R.) to:

1. persuade Honduras to sign the Convention on Refugees, thereby obligating them to provide basic humanitarian treatment.

2. persuade the U.N.H.C.R. to send 10 officials to be permanently stationed in the camps and at reception centres. Some of these people need to be trained in material assistance to coordinate the work of the relief agencies. Other officials need to be present as observers prepared to report any violations.

Such protection is vital to an effective relief and development program. It must be kept in mind that the refugees themselves want to return to El Salvador. That is impossible to do safely in the foreseeable future. But the refugees would like to be self-sufficient if they are to stay in Honduras. Life in the camps is miserable and they can't practice their skills.

Suggestions have been made to allow plots of land in Honduras to be bought by relief agencies. They, in turn, could lease them to the refugees. But such solutions are only possible if an umbrella of protection is in place. If the refugee is not safe in the camps, he certainly will not be safe on a plot of land with his family.

The Inter-Church Committee takes the refugee's fears seriously. The Committee suggests an International Task Force to come up with long term solutions based on input from all groups involved in the problems there. (More details will be available in October).

Van Eek hopes there will be a positive response in Geneva, but also in Ottawa. If Canada could support the Committee, it would be a major advance. The long term solutions are only viable if protection is afforded. The Committee hopes to see that umbrella of protection unfold after its meeting in Geneva.

Christian Reformed Church is 125 years old

Sunday, October 3, marks the day that all Christian Reformed Churches are urged to commemorate the 125th Anniversary of its denomination by means of appropriate sermons, prayers, offerings, and other activities (Acts of Synod 1981). The 1981 Synod adopted the following purpose regarding the celebration:

The purpose of our 125th Anniversary observance is threefold: grateful celebration of God's blessings on the Christian Reformed Church, humble acknowledgement of our weaknesses and needs, and thoughtful reflection on the challenges we face in the closing years of the twentieth century.

The celebration of our blessings need not be limited to, but may well focus upon, the last twenty-five years of growth and development in the life and ministry of our denomination.

The acknowledgement of our weaknesses should not foster self-disparagement, but should rather encourage a new resolve toward more faithful obedience to the will of God.

The reflection on our challenges should not make us fainthearted, but should rather develop in us an expanded vision of our calling as a Reformed community to minister to a needy world, through word and deed, in the name of our Saviour and King.

As we celebrate our Anniversary, we should be sensitive to the brokenness of the church of Christ and to the need for closer communion with other Christians around the world. Such celebration will not be self-centred and self-laudatory, but God-glorifying. —Adopted

AND THEY LAUGHED AT THE WRIGHT BROTHERS!

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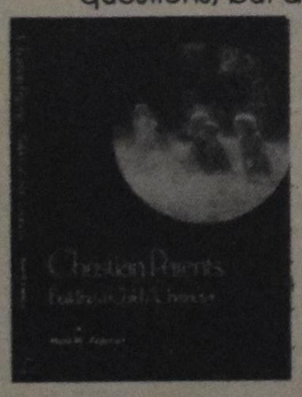

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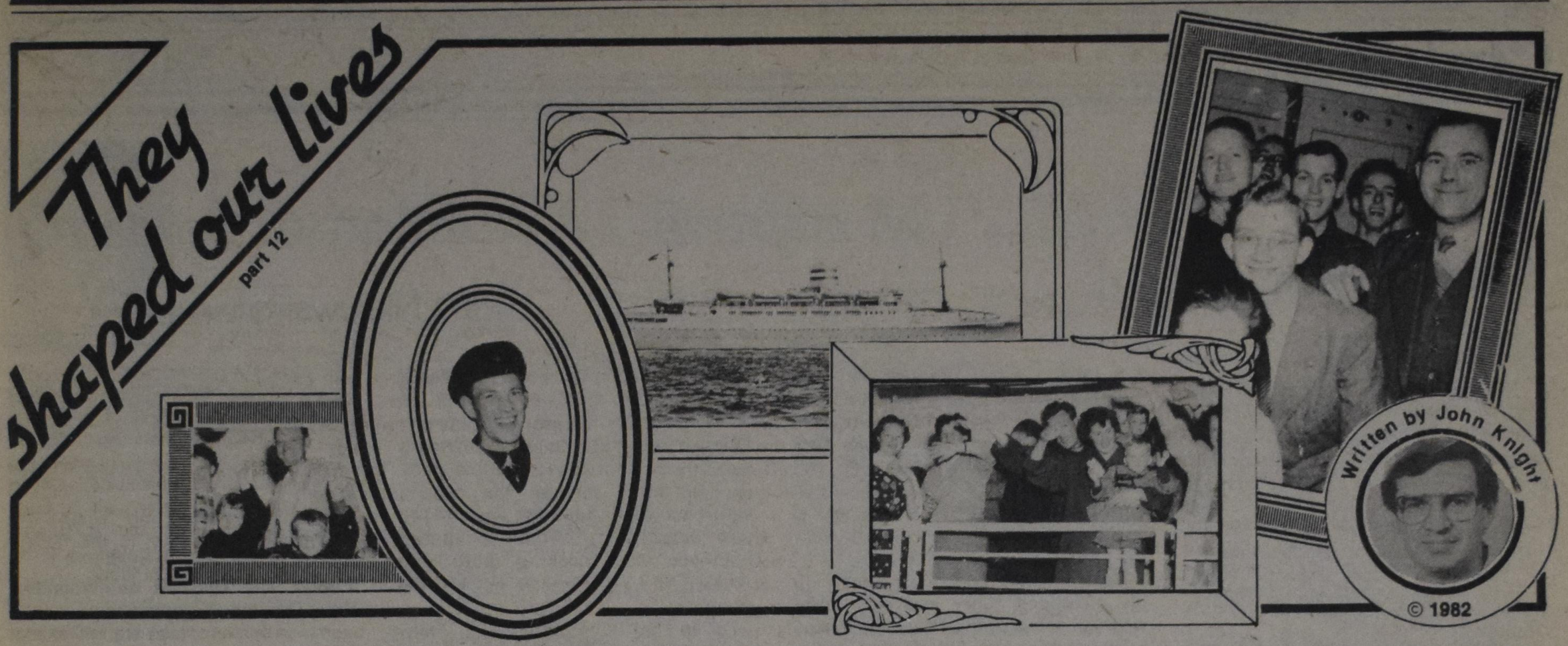

Community of Strangers (A)

Note: This chapter in the history of Dutch-Canadian immigration is made up of excerpts of a diary written by Mrs. Mary Reedyk of Lethbridge, Alberta.

Saturday, April 26, 1952

This morning we boarded the Sibajak. We can't believe our eyes; everything is so beautiful. Our dining hall is just marvelous. We had lunch at twelve and after the meal we rested. The brand new beds are of high quality and most comfortable. The ship was built as a passenger liner serving three classes of people. According to its original set-up we'll be eating first class, sleeping second class, while the men are assigned third class quarters.

At 4:15 the boat sets in motion. Gradually we draw away. As long as possible we wave. It surprises me that there are no tears among the people on board. We look in the direction of Pernis and sure enough we see a whole family waving. We wave back even though we're not sure they are the Mastenbroeks.

The kids eat early and before our turn comes we put the three youngest kids to bed. When we return from our meal they are sound asleep. We have passed Hook of Holland and are now on the North Sea. We are all tired and decide to turn in early. We commend ourselves and our dear ones in the care of the Lord. I hope that soon I'll be able to follow the example of the four sleeping children who share my cabin.

Sunday morning, April 27

The children eat at seven and we at nine. The night was an hour longer than usual since we had to set our clocks back 60 minutes. The sea is calm with a slight ripple. This is like a vacation. The children are looked after in nursery school with beautiful toys and rocking horses. We sit in a room with couches and chairs of the finest upholstery. At ten there is a brief church service in the dining hall where the kids have to eat at eleven. We hear a truly Reformed sermon about the calling of Abraham. The minister says that all who seek the Lord are emigrants in search of a heavenly country. Our closing song was "That hope must comfort us in sorrows." We feel at home here.

Back in the cabin I find that the Indonesian servants have swept the floor and made the beds. There are no table and chairs. It is difficult to write while lying down on this kind of bed.

We've been told to really fill up on food because it is supposed to help against seasickness. The ocean is lightly rippled and the sunglasses are coming out. Joan already found a friend, a very sweet girl name Toos Verburg. John is keeping company with Adrie Plaizier. We wish our relatives and friends could experience this. Willie just said, "Mom, this is all a lot more fun than I had thought it would be." Soon we'll be going for our one o'clock meal.

Sunday afternoon, April 27

For the noon meal we got soup first, pork chops, cauliflower and now plenty of potatoes. They must have caught on that we eat lots of potatoes. For dessert there was pastry. A strange combination, but it tasted just fine.

For the meal we used ten pieces of table setting per person, but everything is being washed by machine. Next to us on our table sits a lady all by herself. She is still young. I have talked with her. She's a widow and has two children. She is going to join her parents and brother who emigrated last year.

We spent quite some time on the sun deck near the front of the ship, where we sit behind glass and have a beautiful view of a peaceful ocean. We talk with a young couple from Rotterdam. He was an elder in the Wilhelmina church. They're going to Winnipeg. The kids had an orange after their meal that was more juicy than what they've ever had at home. We should be getting the same when our turn comes.

Monday morning, April 28

Last evening I became too dizzy to keep writing. There was evidence of seasickness in the halls and bathrooms. During evening devotions last night, the minister spoke about the storm on the sea and the many storms which arise in our lives.

At four o'clock this morning I woke up feeling funny. We were bobbing up and down. For lack of anything better, I ate some candy, which helped. Leen brings me a tablet which the nurse says is the most effective way to fight seasickness. It does work and we go for breakfast. Entire tables are empty this morning, not even half the crowd has come out.

There is quite a bit of wave action on the ocean, something like we used to see on the Binnenmaas during a hard wind. I feel well again, thanks to the good location of our cabin. It is in the middle of the ship and has the least motion. In the men's sleeping hall there is much rising and falling so that it is impossible to stand upright without hanging onto things. It is strange to see people staggering.

It has clouded over and the sailors say this is a very normal sea. Even the people who are not sick don't feel very well. We're learning to adjust our walking to the up and down motions of the ship. Especially climbing stairs gives everybody a drunk appearance. Considering how much sickness there is, a surprising number of people showed up for the evening devotions.

The minister who rooms with a priest told Leen that there are 504 Calvinists (Gereformeerden) on board. His message from the second half of Romans 8 stressed the benefits of suffering in the lives of God's children.

Wednesday morning, April 30

I didn't write yesterday. I lacked the courage and the desire. We're heading straight into a westerly wind. The few people we meet attempt to smile, but don't succeed very well.

Yesterday I tried to look up the Groenewegen family and found another family with the same name. What misery they are in. The wife lies in a women's sleeping hall of about a hundred beds. The whole place rocks terribly. With her in bed was a sick baby, while her husband is in another hall with another sick child. She says she can't stand to be in bed because she is so sick and because of the motion, but she has no other place to go. I had to support myself with both hands and started feeling sick because of the constant rocking.

This morning when we woke up it seemed as if we were sitting on a swing. We felt ourselves lifted up and then suddenly falling down. According to one of the stewards the waves were 20 metres high.

It's the Queen's birthday and yesterday the bulletin board showed a telegram sent to her in the name of the 1,000 emigrants and crew of the Sibajak.

The waves are now black with foamy heads. Sometimes they also show light green streaks. The clouds are dark and low. Martin (6) said a moment ago, "the whole world looks like a sea, mom."

Wednesday afternoon, April 30

A telegram is received from the Queen which is posted. According to the radio news the weather in Holland is quite good. From our high place we look down on a wild sea. It looks like a world of mountains and valleys. I'm happy that at home they can't see what big waves we're having.

Thursday, May 1

The sea has settled down a lot and we're told the most difficult part of our Atlantic trip is over. We were planning to get together in the dining hall at ten to sing, but those who aren't feeling altogether well yet, asked that we get together on deck in the open air. With several hundred voices we sang hymns. Even the captain sang along. It seems as if by miracle the sick people have become well. The dining room tables are filled again. After the minister left at the close of the evening devotions, some people suggested that we have an offering so we could buy a token of remembrance for him. The minister's services were very much appreciated. His talks and prayers spoke to our needs.

Friday, May 2

We still haven't located the Christian Reformed family that supposedly is also going to Coaldale.

It is foggy outside and colder.

This evening we ate pancakes with pork on it, topped by syrup. My husband and I shared one of those things between us and even that was a plateful. It was terribly filling and other people seemed to think so too, because they were many leftovers. Then something we hadn't seen before took place. The stewards who normally stand around quietly to supervise, stepped forward and started to tell everyone how delicious these pancakes really are. Finally they picked up the platters and tried to push them off on people on an individual basis. We all got a good laugh out of their performance.

There is a lady on board who will be ninety in August. She's going to spend six months with her three sons in Canada. There are also many Frisians on board, seemingly because there is much unemployment in their province.

Saturday, May 3

This morning we saw land in the distance, one of the Canadian islands. Outside it is not much fun right now. It is cold and it has been raining. Inside the heat is on.

There is quite a bit of motion in the ship but we seem to be used to it by now. It will be strange to feel firm

Continued on page 8

Menu served on board the S.S. Volendam on March 24, 1951, courtesy of the Robert Baker family of Clinton, Ont.

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Gebraden Roastbeef
Doperwten Gekookte Aardappelen
Moscovisch Gebak
Koffie

Children

Oh for a dike! part 2

Betty Nieuwstraten

Everything is different

The headmaster ushered them all into his office and wrote down their names, birthdates, and grade levels, beginning with Niesje, the youngest of the four. When he came to Hank's report card he said, "Oh, Hank belongs in Grade Five, eh? But I don't have room for another student there."

"No room?" Cory asked. "Well, then he'd better stay home for a while, he's often sick anyway."

The headmaster smiled a little and said, "No, that can't be done; that's against the law. There's another Christian School uptown, that's where he'll have to go. I think I'll stop in at your Dad's shop after school and talk things over with him. It's on my way home anyway."

The children liked the headmaster, he seemed very kind and understanding. But Cory didn't like the first assignment he gave her: "Cory, I'll bring each of your sisters and your brother to their classrooms. Your room is there on that side of the hallway, see, Room 4. You can go by yourself, eh? Your teacher has already seen us through his door window. I'll see him later."

All of a sudden the mother role slid off Cory's shoulders. All her courage and confidence vanished and she felt like a tiny, scared child. "Go into that room full of strange kids? I don't dare," she thought. But she didn't need to knock at the door. Before she had reached the room the door was opened by a pleasant-looking girl. She did not get a chance to look at the children for the teacher — a man! — said, "Come right up here. Good. Stand here beside me until we finish our Bible lesson."

While his hand lay heavy on her shoulder she thought, "Have I seen this man before, and, if so, where? Those eyes, so cold and business-like, yes, and his voice, too."

She did not hear what Mr. Haystack was talking about because she was thinking deeply about his eyes and voice. But presently her head was jerked up by the chin and, while their eyes met, she heard him say, "So, you are a new pupil, I understand. You have excellent brains, I expect you to use them. There is a free desk for you, the second last of the first row."

Before the teacher was finished with his directions, Cory suddenly knew whom she had seen before who looked so much like Mr. Haystack — Miss Brutell! Miss Brutell, her first grade teacher with whom she hadn't been able to get along very well. She shivered at the thought!

"Compose yourself, Cory, compose yourself," she warned herself silently while she headed for her desk. But while she took her seat she felt the tears come. Quickly she covered her face with both hands so her classmates wouldn't notice them. Yet, despite her desperate attempts not to cry, she could not prevent a quick, sad sob from escaping. Fortunately it was heard by only a few children as the class was taking out their books for the reading lesson.

At that moment the headmaster came in. The class became very quiet while he whispered a bit with Mr. Haystack. He looked for Cory and, spotting her, seemed surprised to find such a different girl from the one who had acted so confidently in his office a while ago. He walked up to her and said in a warm, reassuring voice, "So, I'll see your parents after school today in connection with your brother. You'll do just fine here in our school, Cory."

"That's what Mom and Dad said, too, when I went to Grade One," Cory thought. "It didn't work because of Miss Brutell. Now I've got *Mr.* Brutell."

None of the children were very happy when they came home for dinner. Mom didn't notice it immediately, she was too busy getting the food on the table. But when the silence continued after Dad's prayer and the children began to eat with solemn faces, it became clear that something was amiss. Aunt Jean, who had come to help Mom through the moving emergencies, looked from one child to another and said, "What's the matter with you kids? Look at those long faces! Can't you smile today? Did the Pope die?"

"Don't try to be funny, Aunt Jean! You're just lucky you don't have to go to this school," Sarah retorted.

"Oh Mom," Cory cut in, "Mr. Mapley will step in after school to talk about Hank. There is no room for him in Grade Five."

"Lucky guy," Sarah picked up again, "he may go to another school, he ..."

"Children, what's so awful at this school?" Mom began her inquiry. "Cory, you changed schools in Ridderkerk. You didn't seem to have any trouble then. What's so terrible here?"

"Well, at Ridderkerk they talk just like we do. Here they laugh at us and tell us that we should learn some decent Dutch. They call us country bums and other names," Cory explained.

"We talk boorish, you know," Sarah added.

"If they pester me again this afternoon I'll hit them in the nose," Bert said in a solemn voice.

Mom and Dad sat dumbfounded. What was going on here?

Presently Aunt Jean started to roar with laughter and, taking off her glasses to wipe her face, she began, "Have you listened to how *they* speak? You say "different" and that's so true. But do you think *they* speak proper Dutch? No sir! The Dordtener is known for his terrible accent. Listen how they pronounce words like spike, kite, and bike; and now, cow and bow."

The children had a good laugh when Aunt Jean imitated the Dordteners' speech and felt ready to face the gang at school. "Now remember, just listen to them when they talk and correct them on the spot, eh?" she called after them as they left.

Continued next week

They shaped our lives

Continued from page 7

ground under our feet again. It is ten o'clock and we are turning in. Back home in Westmaas it is now three o'clock Sunday morning.

Sunday, May 4

The sermon this morning was about Peter walking on the sea. There is a couple on board who are celebrating their silver wedding anniversary today. The pastor gave them a gift book. When the children went down for lunch at eleven we saw the first mountains. They are covered with snow, a beautiful sight.

When I relaxed in the smoking room I was joined by a gentleman who said he was looking for a family named Waardhuizen, that was going to the same place as he was. I told him, "Well, sir, then you must be going to the same place where we are heading, for we've been looking for them for a whole week." We had an interesting talk about Canada and Coaldale, where his cousin was already living.

After the evening service a Frisian man from our group asked the minister to continue to remember us in his prayers. He then gave him, on our behalf, a gift set that included a wallet, an eyeglass case, a fountain pen and pencil set. Everything had a picture of the Sibajak on it.

Next: Community of strangers [B]

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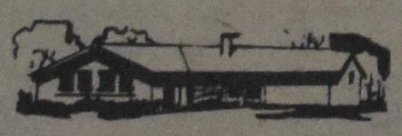

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People

Involved in politics: A Christian M.P. shares his views

Wally van de Kleut

Peter Elzinga is a Conservative Member of Parliament for the Pembina constituency in Alberta. A graduate of the Alberta School of Economic Science and Social Philosophy, as well as a former hog and cattle farmer, Mr. Elzinga has recently directed his energies toward the difficulties senior citizens and single parents encounter in our society. A member of First Chr. Ref. Church in Edmonton, Mr. Elzinga was interviewed by C.C. staff reporter, Wally van de Kleut.

C.C.: How long have you been an M.P., and in that time how do you feel you've been able to contribute?

P.E.: I was first elected July 8, 1974 — just over eight years ago. I guess one contributes to varying degrees in different areas. I personally find the greatest gratification from this job in being able to help constituents with individual concerns. I imagine that being in opposition is probably the reason why I see that as a fulfilling role, because even though we can make policy decisions as the Conservative party, it's extremely difficult to implement them when you are not the government.

C.C.: As a Reformed Christian what special insights do you feel you bring to Parliament?

P.E.: Well, what I bring is probably similar to what most Christian politicians bring, and that is a Christian perspective. When you deal with specifics, it's rather difficult to pinpoint. I'll share with you an illustration why. In 1976, when the capital punishment debate was taking place in the House of Commons, we received numerous letters from people with Christian backgrounds who would quote the Bible as a basis for their position.

I ended up supporting capital punishment because I truly believe in my own mind that it serves as a deterrent. Mind you, it depends what paper you use to base your opinion on. Back to the Christian basis — I found that individuals would use the Bible to support their own position. One can find passages in the Bible to support either position on capital punishment. What disturbed me somewhat, and I guess it's human nature, is that too often we as Christians will look to the Bible to support what we ourselves believe rather than looking to the Bible to see what we should support. I was guilty of that myself. I grappled with the issue for weeks, and finally a couple of days prior to having to make a decision, one evening in bed I just asked the Lord, "Lord, please lift this from my shoulders." Whether my decision was right or wrong I don't know myself, but I feel I made the best decision possible.

C.C.: How do you work out the representing of both Christians and non-Christians?

P.E.: With difficulty at times. My attitude always has been that I attempt to be as representative as I possibly can be except when it comes to moral issues. Then I have to go with my own beliefs as a Christian. I don't hide that fact at all during the election campaign either. If one is elected on that basis then he has the right to exercise his vote or input on that basis once he is elected.

C.C.: How narrowly do you define "moral issues"?

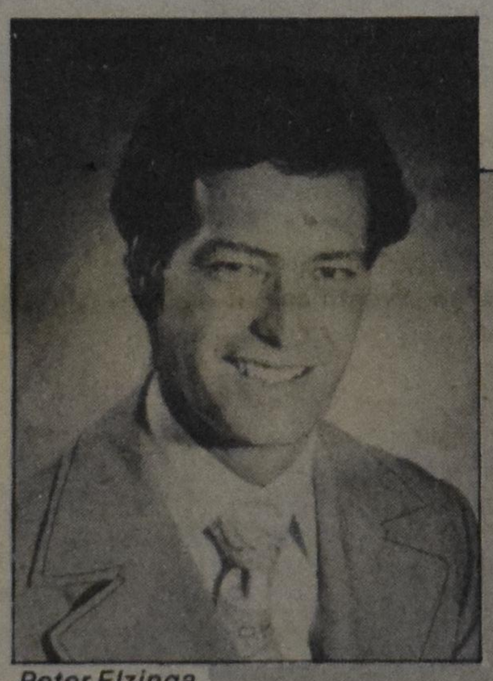
P.E.: I have a hard time defining "moral issues." In some respects all questions are moral, and this is where the difficulty comes.

C.C.: Why are you a Conservative party member?

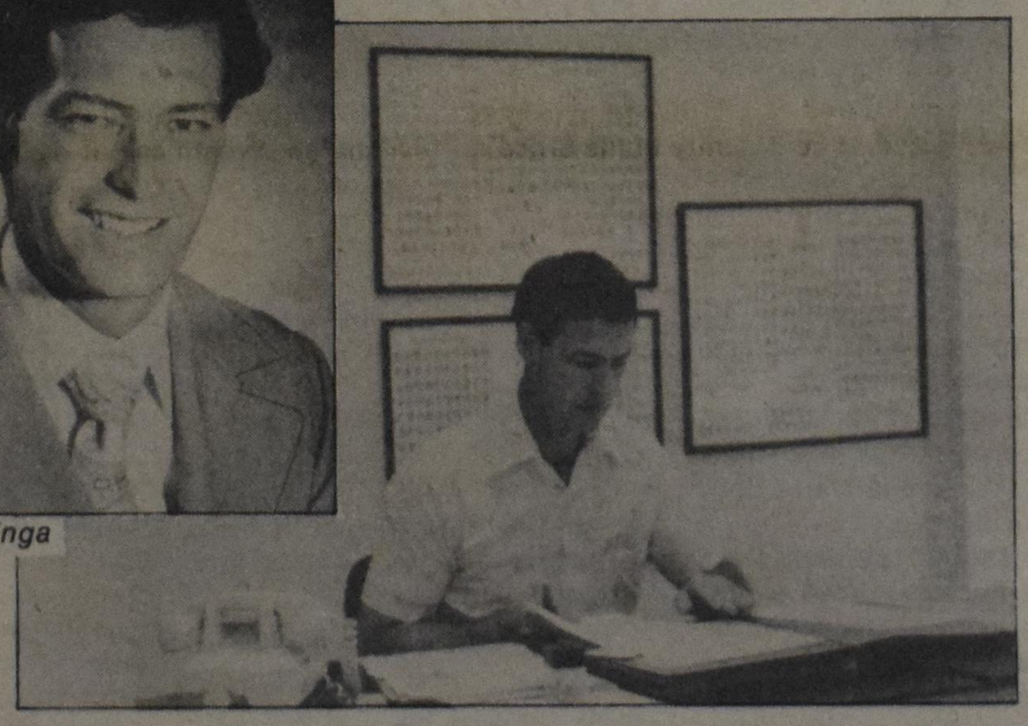
P.E.: Basically because I believe the free enterprise approach acknowledges that we as humans are all sinners. Even though we do believe in our Lord Jesus Christ, we still have that opposite faction working within us, and the devil is working in us continually.

I think that it's better to have a competitive society whereby we as individuals can compete. It's a natural reaction to compete, I think. In a socialist system we're all supposed to be treated equally, but I don't think we can find a system in the world whereby people are truly treated equally. I find that with so many socialist governments they favour their own people, whereas if you have a conservative philosophy, whereby individuals can compete, you have those individuals who have expertise in certain areas doing well in those areas.

C.C.: Given your understanding of society, how do you view the role of government?



Peter Elzinga



P.E.: A free enterprise society is totally different than a capitalistic society. A free enterprise society allows free enterprise to develop to the greatest extent, but it also allows the government to be involved with those individuals who require caring; the handicapped, the aged, and so on. We have an obligation as the government, plus one has a personal obligation, to be involved.

C.C.: What with present high interest rates, continued unemployment, and increasing farm and business bankruptcies, how do you view the most recent Liberal budget?

P.E.: In one word, we felt it was disastrous. The budget which the Conservatives introduced during our short stay in power, which aimed at reducing government spending and reducing the budgetary deficit, the Social Policy Planning Board of Canada indicated was the most progressive budget that had been introduced in Canada during the past ten years. So what we were attempting to do was eliminate a great deal of government mismanagement, plus we were not withdrawing the help from those who were requiring the help. The Liberal budget did none of these things.

C.C.: Farming in Canada is becoming less and less feasible for the average person, and is increasingly becoming the province of large single product/crop, vertically-integrated corporations. Please comment.

P.E.: This is a deep concern of many people. That is why we introduced some of the measures in our budget so that we could hopefully see the small family farms maintained in the event that they don't have an adequate cash flow. That is the major problem most small businesses and farmers face. Unless low-interest loans are offered, I can foresee the destruction of the small family farm in years to come.

C.C.: Low-interest loans are a short-term measure. What long-term measures would you favour?

P.E.: Basically farmers have to be able to make a living or they won't stay there. We need to provide economic stability for the small family farms. Exactly how, I'm not sure, but the biggest problem I see is the matter of dollars and cash flow.

C.C.: One often hears that in business the bottom line is the dollar. How do you view this approach to economic endeavour?

P.E.: I quite frankly don't see anything wrong with it. The reason being is that if you are in business, and you don't make a dollar, you aren't going to last very long. I think it's dependent too on how far you push it. The dollar must not be the ultimate goal, but it must be one of the goals.

C.C.: How would you respond to someone saying that the bottom line is service, with the rationale that if service is there, then one will be blessed, and hopefully a fair return will be the result?

P.E.: I don't think the dollar should be the bottom line in terms of the ultimate goal. The dollar should be one of many goals. My difficulty would be which goal do you put first. I think that there is a horizontal line there where service is one goal and the dollar is another.

C.C.: We live in a God-denying, "possessions brings happiness" age. Part of the reason our economy is in a recession is because people have curtailed their spending. As a means of climbing out of the recession, should people be encouraged to spend more at the risk of nurturing materialism and consumerism?

P.E.: No, I don't think they should be. I think that here we have to realign a number of our own thoughts. If you look at the progression of that over the years we have become so much of a credit society. We try to achieve a high standard of living without really being able to afford it. I think that's the biggest part of the problem.

I'm not so sure that we do live in a God-denying society. I've noticed somewhat the reverse, perhaps because of my involvement in politics, but there are a number of so-called grassroots organizations that are trying to involve themselves more in a Christian way. I look at the Full Gospel Business Men's Fellowship, and there are a number of other such groups. Their goals are basically good, at least from what I've seen.

C.C.: Yes, but should we expect a high standard of living, or should we agree with Prime Minister Trudeau's recent call to lower our standard of living and expect less?

P.E.: I would agree to an extent, but I can't say that I agree with the Prime Minister that we should lower our expectations, because we as humans need to have an optimistic outlook on the future.

In the event that I would have been the Prime Minister I would have indicated on national television that we are in a recession and that the only way we are going to pull ourselves out of it is if we as Canadians pull together.

He's not done that. He's also not give that guidance on the federal level. The six and five per cent wage restraints on the public sector is a good starting point, but what the present government is doing is so cosmetic because their own government spending is going up in excess of 20 per cent. The government has to do itself what it proposes to do to others.

C.C.: How should Reformed Christians view the Canadian economy?

P.E.: Christians themselves let the Gospel down by not involving themselves more in politics. Rather than just looking at the short-term issues like a downturn in the economy, Christians, who have a lifestyle of hope based on Jesus Christ, have that hope for greater things in the future. Because of that we have an obligation to involve ourselves in what is right and what should be done, not only for the Christian community but for the country as a whole.

C.C.: Are you in favour of a Christian political party?

P.E.: I have my hesitations about endorsing a strictly Christian political party. I feel that Christians can have a more meaningful impact in the event that they involve themselves in established parties, whether it be the Conservatives, NDP or Liberals, or even the Social Credit party. At the grassroots level one or two voices can have considerable impact, but at the national level a Christian splinter party wouldn't have much of an impact. I stand to be persuaded on this.

C.C.: Given our recession, and given the fact that Christians should be more involved in politics, what would you consider to be responsible Christian action at this time?

P.E.: When a Christian individual or the Christian community feels strongly about an issue it should make sure its voice is heard, whether it be some of the moral issues such as capital punishment or abortion, or whether it be economic issues. I commend the CJL in Toronto. When the pipeline hearings were held they participated very actively and successfully. I think we need more of that.

On a daily basis we as Christians have to renew our own beliefs.

Feature

Agents of economic reconciliation

Wally van de Kleut

"Rather than construct a socio-economic order responsive to a wide range of human needs and to the needs of the ecological system, *we have attempted to reconstruct both people and the environment to meet the demands and constraints of* [a] *socio-economic system* designed to maximize aggregate material wealth." (emphases added).

"As a result we are fast approaching a critical point where cumulative human and environmental abuse constitutes a real threat to meaningful life for millions of people around the world." In this manner Gerald Vandezande, Public Affairs Director for the CPJ, and main speaker at the Alberta AACS family conference, summarized the economic distortion in our society.

Pointing to such maladies as "personal and interpersonal stress, national and international tension, labour-management conflict, industrial waste, environmental damage, resource shortages, poverty, malnutrition, disease and starvation," Vandezande emphasized that these problems are "expressions of the basic failure to understand the true nature of people and the creation, hence, the type of socio-economic order and production system required to encourage the development and deepening of that nature."

Biblical basis

In two speeches thoroughly grounded in Scripture — jointly entitled, "From Economic Distortion to Shalom" — Vandezande underscored his critique of our materialistic society as follows:

"Our Lord clearly did not intend the creation to be a banquet at which we are free to gorge ourselves, and He obviously did not create people to eat, drink and merrily exploit creational resources as they see fit. Christ gave His life so that we may enjoy life in all its fullness (cf John 10:10). He reminds us that "a man's life does not consist in the abundance of his possessions' (Luke 12:15), but in the service of Christ's coming kingdom of righteousness (cf Luke 21:31)."

"The abundant life in Christ cannot be reduced to, or equated with, contemporary society's definition of the good life, which has become synonymous with material abundance, which stimulates spending for the sake of consumption and even encourages waste and obsolescence."

Said Vandezande further: "When we confess that all things were created by Christ and that He is the Word made flesh, then we really need to acknowledge that there is a Word of God for every human activity and for every area of life."

Economic distortion

In his far ranging lectures (amounting to 45 typed pages, and available for $5.00 from CPJ), Vandezande quoted the public statements of various politicians, corporate executives, university professors, media people and trade union leaders in an effort to concretely demonstrate the faith of both capitalists and socialists in the idealogy of material prosperity. Four of Vandezande's examples are as follows:

"'The free enterprise system is the foundation of our economy, the rock upon which we have built our earthly kingdom.'" (William E. Simon, former Secretary of the U.S. Treasury).

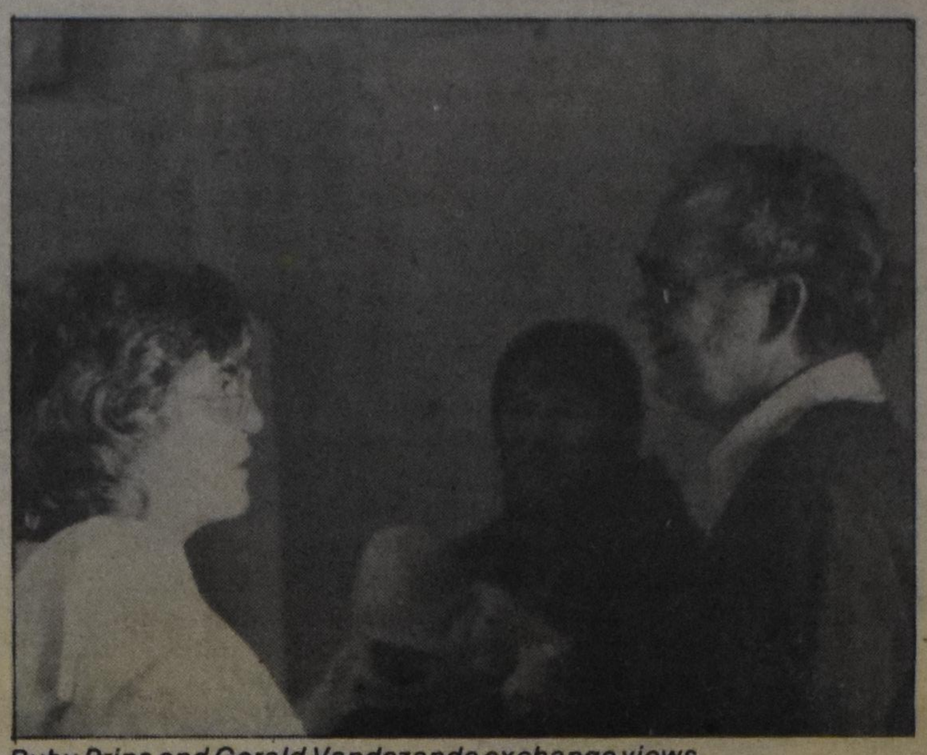
"'Profit is today a fighting word. Profits are the lifeblood of the economic system. The principle upon which progress and all good things ultimately depend.'" (economist, Paul A. Samuelson).

"'... Though neither comfortable nor easy, free enterprise contains the protean potential that will be needed in the coming difficult years. For all its obvious blemishes and needed reforms, capitalism alone holds out the most creative and dynamic force that any civilization has ever discovered: the power of the free, ambitious individual.'" (*Time* cover story, April 21, 1980).

"'Commitment to restraint and discipline in our income demands is the price we must pay to get the economy growing again and to make it possible for all eventually to benefit from rising employment and real income.'" (Prime Minister Trudeau).

Commenting on the Prime Minister's statement, Vandezande pointed out that "commitment to restraint and discipline in our income demands are not seen as essential elements of a renewed sense of human responsibility and societal service rooted in neighbourly love, but as convenient components and expedient rhetoric to prop up the old idealogy of faith in, and pursuit of, material prosperity."

Quoting John 3:16 & 17, Vandezande emphasized that the whole of creation was meant to be redeemed with Christ's coming. He said: "We had better face the truth: dealing with world resources and other economic issues means dealing deeply with our own selves and the meaning of our salvation."



Ruby Prins and Gerald Vandezande exchange views.

Vandezande stressed, therefore, that Christians must become more aware of the economic distortions and become responsibly active. "It is not enough to criticize what's going wrong; instead, we've got to emphasize what the Bible says needs doing, and do it! The deed tells the word we believe. We should never forget that there is no Gospel where the Gospel is not done. Biblical proclamation involves demonstration. For 'faith apart from works is dead,' writes the apostle James (2:26).

Suggestions

In turning his attention to some suggestions for moving toward economic shalom, Vandezande began by reading the powerfully relevant words of Matthew 6:19-34. He further stressed that neither he, the CPJ, nor any organization or institution could claim to have *all* the answers, but that in faith Christians must work together "in the direction ... the presence of (economic) harmony and unity, integrity and reconciliation."

Vandezande firstly advocated the need for integrated human growth where the economic realm does not play an over-inflated role. "We should stimulate," he said, "the kind of economic growth that does justice to the interrelatedness of life, recognizing that all dimensions are equally important and that their balanced development is basic to a meaningful lifestyle."

Secondly, Vandezande suggested that we should recognize that "diversity of occupational and structural responsibility is of particular importance when it comes to the development and implementation of economic policy."

Asserting that governments, corporations, the entire citizenry, businesses and trade unions are jointly responsible for economic well-being, Vandezande emphasized that each institution or group should "accept its own responsibility in harmony with its own nature, (do) its own share in its own way, and challenge the other partners to do likewise."

In this regard Vandezande pointed out that the Federal Government's inability to deal justly with native land claims and other proposals is the result of "modern government's confusion of roles ... and (its) substantial investment and direct participation" in huge oil and gas projects.

"NO to socialism

Vandezande strongly affirmed his acceptance of "the need *for* free enterprise ... *provided that we understand 'free' to mean the God-given opportunity to act responsibly*" (emphases his).

Explained Vandezande: "Mutual responsibility and public accountability are foundational to a free society. In such a society, liberty is not viewed as a license to do as one pleases." Rather, economic freedom and responsibility entail acting in "self-less economic service (and) to do economic good."

Hence CPJ, said Vandezande, does not want a socialist alternative. *"Ultimately, the argument between capitalists and socialists is about individual versus collective or state ownership, not about wise stewardship and responsible free enterprise in a just society."* (emphases his).

Rein in capital

In an apparent attempt to bring the theory of sphere sovereignty to the role of corporate capital in an enterprise, Vandezande suggested that shareholders of a corporation "should have responsibility and authority only with respect to the capital that they have invested in an enterprise or human work-community."

"A human work-community and its talents cannot be 'owned' unless we want to return to the days of slavery," continued Vandezande. The shareholders' board of directors should not be "involved in the daily affairs of the work-community. They are only the trustees and managers of financial investments, not of the work community."

Vandezande's thought-provoking suggestion later raised a number of questions from the audience. In response, Vandezande contended that "capital should not dominate our decision-making processes in the human work-community." This suggestion, nevertheless, seems to run counter to Vandezande's earlier suggestion of the need for integrated human growth. Shouldn't we encourage and challenge those who invest capital in an enterprise to exert redemptive authority, rather than deny them the opportunity to exercise responsible, integrated authority?

Due to lack of time Vandezande briefly mentioned his final suggestion; namely, that we should seek ways to utilize technology in a balanced, appropriate means so that we are careful not to put "an idolatrous trust" in its beneficial and awesome possibilities."

Vandezande concluded his speech by challenging his listeners to be "agents of reconciliation" in their economic lives. He emphasized that as the community of Christ we "search for righteousness *together*, and that if we abound in the work of the Lord (I Cor. 15:58) ... our labour is not in vain."

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Missions: Go and make disciples

The Christian Reformed Church and Its Mission

The next four pages deal exclusively with some aspects of mission in the Christian Reformed Church. Some of it deals with "foreign" mission; most of it with "home" mission. Underlying both efforts of the Church is the desire to grow and spread out, but above all the desire to be obedient to our calling.

One of the biggest mistakes of the Christian churches is to treat the gospel as private property. We love our church fences as much as we do the one sheltering our backyard from the cold blast of the north wind or the curious eyes of our neighbours.

Our heritage includes an emphasis on "gezelligheid" (a cozy corner with intimate friends). Just look at the typical Christian Reformed home, cluttered with furniture and knick-knacks. We are home-bodies: a cup of coffee underneath the warm light of a shaded light, surrounded by plants, a cat or dog at our feet resting on a hassock, resting on a Persian rug. Hymns filtering in from a record player in the corner. Evangelism, you say? But it's so "ongezellig."

But there is also a saying in our tradition that says "after work is done, rest is sweet." Evangelism belongs to our work.

Ideally it should be an integral part of our daily work. But we all recognize that unless we as church pull ourselves out of that work from time to time and organize special events, programs or campaigns aimed at spreading the gospel by word and deed, we cannot hope to have been obedient to the command: "Go and make disciples of all nations."

Bert Witvoet

A call to be diaconal Churches

by William C. Haverkamp

CRWRC staff.

In your community, is your church known as a place where a person can get help? Is it seen as a refuge for those in trouble? A resource for those in need? It could be.

We live in a broken and hurting world. Serious problems lie on our doorstep, in our backyards — loneliness, poverty, alcoholism, divorce, alienation. People suffer because they're old, abused, worried, or unfulfilled. They cry for help, hoping that someone will respond.

A church — any church — should and can be a beacon light of Christ's love to the people in the neighbourhood.

How? It takes work. The needs people have, the troubles they face, are not quickly solved. We may need to provide ourselves with additional skills, with some training before we *can* be helpful to the lonely, the fearful, the angry, the sad.

That's one of the jobs for deacons — to *enable* the congregation, to equip the saints for ministry, to organize the congregation's gifts and abilities so that your church can be a beacon light of Christ's love.

But the brightness of your church's beacon light depends on the willingness of congregational members to serve. One of the marks of a Christian is his or her desire to serve. Being obedient to God and His word means offering our service lovingly and unconditionally, whether that service be giving a cup of cold water or offering practical advice to someone on managing budgets.

The services we offer to our community must not just be well meaning, they must be well done. Deacons will have to help church members sharpen the skills they have and develop new skills. Deacons will have to learn how to discover community needs, how to lead the congregation in diaconal ministry, how to motivate church members to serve, and how to evaluate the work volunteers are doing.

Deacons need not stand alone as they face this task. CRWRC stands ready to help. CRWRC recently initiated a program called "That They May Serve." It's a program to help deacons discover needs, plan responses, and lead congregations in service. Through its diaconal consultants, CRWRC offers deacons and diaconal conferences numerous resources for meeting community needs. Workshops for deacons and volunteers include *Leading the Congregation in Diaconal Outreach, Program Planning and Evaluation*, and *Service to Families*. Grants are also available to fund programs that go beyond a congregation's ability to pay.

In every community there are people with spiritual needs and people with physical and emotional needs. All needs must be met. It's the church's mission to preach Christ. It's also the church's mission to relieve suffering in His name. When a church does both it is a true place of refuge, a strong beacon light of Christ's love. How does your church measure up?

The Church needs managers, too

by John G. Van Ryn

Executive Secretary, Christian Reformed Home Missions

A pastor writes, "I've never been a big fan of management — ministry is my thing." A seminarian complains about having to take the required course in church administration, "I am more interested in ministry. Organizations are not important, people are." A minister leaves a board meeting saying, "I'll be glad to get back to my church and the important work of ministry to people. I don't really care for denominational administration matters." A staff person from a denominational office conducts a worship service and afterward someone says, "When are you going back into the ministry? It is a shame that a man like you works in an office."

Many Christians regard management and ministry as entirely different functions. Administration and ministry have little to do with each other. Management is sort of secular. Ministry is very sacred. Such people will grant that the church in this modern day, must have some concern for administration, but minimal attention will be adequate.

But is management just a necessary evil in the church? Does the church in fact do some injustice to its members who are asked to give a major portion of their energy to the management of ministry? Not really. At least if one understands administration and management properly. The writings of the Apostle Paul are quite helpful. Paul compares the church to a body made up of many members. God gives the body work to do, ministry to perform, service to render. Various assignments or positions are given to enhance that ministry. "It was He who gave some to be pastors and teachers to prepare God's people for works of service (RSV has "ministry") so that the Body of Christ may be built up" (Eph. 4:11, 12).

Assignments and responsibilities in the local congregation or in the larger Christian community are given by God to equip God's people for ministry. As there are various assignments there are also various gifts. The Holy Spirit provides gifts which enable people to function in various capacities. Among the "gifts of the Spirit" Paul includes the gift of government or administration. In I Corinthians 12:28, he speaks about those who are given the gifts of administration. Similarly, in Romans 12:8 he says that if a person's gift is leadership, he should govern diligently.

This truth that gifts and positions are given to make ministry possible has special significance for the gifts of administration and the responsibility of leadership. The original Greek word in Romans 12 carries the idea of "to stand over, place over, superintend or preside." It can be translated "rule". The word in I Corinthians 12 speaks about being a master or a steersman. The position of leadership carries the responsibility of directing the ministry. The gifts of administration are provided so that ministry may be carried on. It may be true that sometimes, even in the church, an organization seems to exist for itself. It becomes involved in elaborate procedures and programs which seem only to oil its own machinery. Administrators may also abuse their position. But that is not God's intention.

If administration is intended to enable or enhance ministry, one may see that administration is itself a ministry. The leader serves those in ministry. Those who are engaged in management may not only speak about managing ministry, but may see management itself as ministry.

Dr. John W. Alexander in his book, *Managing Our Work*, says, "Management ability is one of the gifts of the Holy Spirit. It is also a science. There is a body of knowledge and principles (acquired through the experience of our predecessors) to be learned. Further, management is an art. There are specific aptitudes and skills to be developed through sustained practice." This presents quite a challenge to the church.

The church is engaged in the work of God in the world. The people of God must be concerned for good administration of God's mission. Mission boards, Christian Schools, institutions of mercy, and local congregations must give attention to management. The church must pray that the Holy Spirit will gift some for administration. Those given administrative responsibility must study principles of good management and work at developing the art of management. All of this so that ministry may be carried on and the missions of God accomplished.

Our Church is vacant!

Now what?

by Duane E. Vander Brug

Personnel secretary

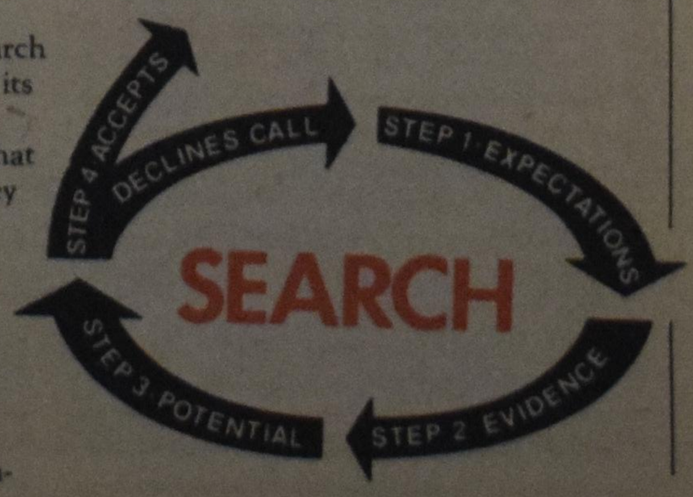
Home Missions has been given the responsibility by the Christian Reformed denomination to develop new churches in situations that are beyond the scope of local churches or classis. Very important in the thinking of Home Missions for this work is the fact that each local developing congregation must come to an awareness before God of (1) who they are and (2) what God wants them to do. The pastor is a very important person in that fellowship who is called to special tasks. He is expected to take initiative and execute faithfully his responsibilities; but, he does not "sit on top of the pile." He is called there by God through his people because he has the gifts and abilities to help them become more aware of who they are and what God wants them to do as his people.

When a Home Missions church becomes vacant, this understanding is very important. A new Home Missionary is not given a near free hand in deciding what the church will become or what should be done in the church. The church very faithfully attempts to understand its direction and *then* enters the calling process by seeking persons with gifts that can best help them be and do what they feel before God they must become. The congregation must know itself well — first! Otherwise they are working out of a concept of the church which is not healthy.

To help in this, Home Missions makes available to its vacant congregations a process called SEARCH. the SEARCH process attempts to teach these procedures so that the people of God, as he process attempts to teach these procedures so that the people of God, as he has called them out in a particular church, accept the responsibility for their future before God. The burden is not given to the minister primarily. He is, in the real sense of the word, a "servant-shepherd" to lead God's people.

Of course, in reality the working out of this is a mutual response; but, it's on the basis of an *us* — not on the basis of a *me* as the minister and *you* as the congregation.

Below is a reproduction of a brochure that is used with a congregation in the SEARCH process. A three-ring binder with various procedures is used in an initial seminar to teach the process and understand responsibilities. Together they represent Home Missions' attempt to help the church realize its responsibility before God and accept it joyfully. This process is available to non-Home Missions churches to a limited extent. Your Regional Home Missionary can supply further information.



Missions: Go and make disciples

Christian Reformed
Home Missions

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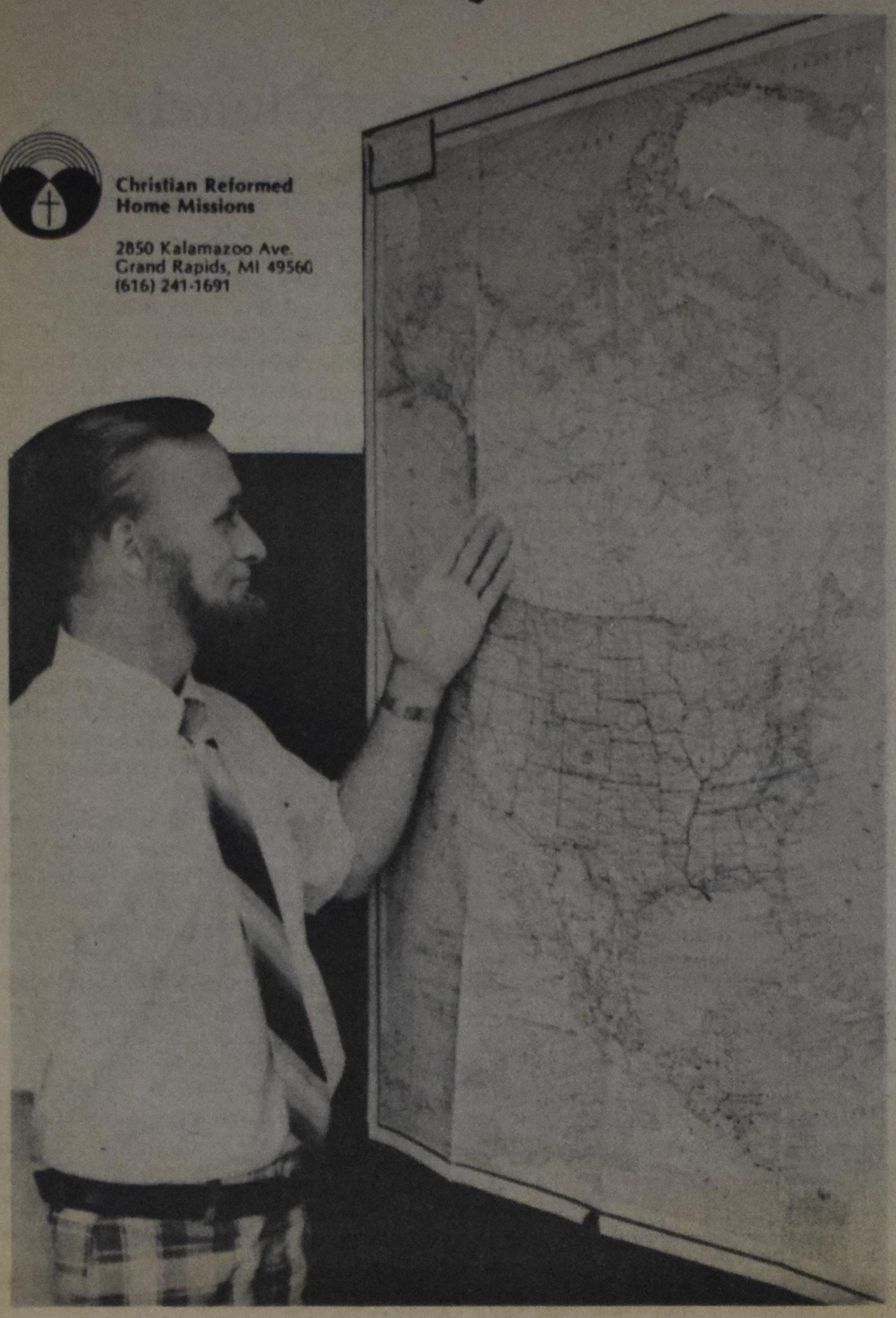


Church planting a high priority for th

by Henry M. DeRooy

Regional Home Missionary for Christian Reformed Home Missions in Western Canada.

Immigration to Canada and the birthrate in North America both declined in the 60s. Established churches grew more slowly, with few baptisms and few transfers from churches on the continent. Not surprisingly, the rate at which new churches were started also dropped.

This is to be regretted. Other things being equal, more churches mean more service of the Lord (how much CRWRC support would the few 1950-vintage CR churches in Canada be able to contribute?) More churches mean more Christian institutions (the founders of The King's College and Redeemer College had to wait until a goodly number of Reformed churches had been established in the west and in southern Ontario). More churches mean more outreach (each congregation becomes an agency of evangelism where God has planted it).

Yet, in the very places where Reformed congregations could *most easily* plant new churches, they often do not. Some congregations will reach to the far side of their province or even across oceans to build churches. But in their own backyards, no new foundations are laid. Typically in communities with one or more Reformed congregations, daughter churches are not started until the potential mother church(es) are planning closed-circuit television for overflow crowds in the annex, or are experimenting with two morning services, or are simply filled beyond capacity.

Why this reluctance to beget new congregations? Perhaps there are some good reasons – for example, the high cost of land and buildings in the 1980s.

But are some of the reasons perhaps less commendable? Do churches sometimes hesitate, for example, to establish daughter churches because they dislike losing a few score members to the new group? Occasionally, a church that has begun a decade or two ago by a mother church's sacrifice of some families and some funds, is now unwilling to do the same. In this sense, too, the child's faith is inferior to "the faith of our fathers" (or mothers). Churches sometimes delay the birth of a new congregation because they barely fill their own building, and perhaps they fear loss of some families through recession or other misfortune. This demonstrates a lack of faith in Christ's promise, "I will build my church" (Matt. 16:18). He has shown Himself well able to keep this promise. The Church must believe this and obey.

Or perhaps a new church is deferred because the fellowship of the present church(es) is so prized that no one wants to "break it up." While members of a church should thank God for good fellowship, its preservation is a poor excuse for delaying an amicable departure of some good members to begin a new church. Indeed, the more good fellowshipping congregations, the better. "How good and pleasant it is when brothers dwell in unity." (Ps. 133:1).

I have recently heard of one case in the west where the planting of a much-needed new congregation is delayed because the logical site for a daughter church is ten miles from the young Christian high school. Some church leaders worry that a church that far away might not participate as fully in the support of the school. On this logic, obviously, the churches that exist today in that area would *never* have been started!

There are, on the other hand, compelling reasons for congregations of 100 or more families (and sometimes even less) to look hard at the possibilities of daughter churches.

Best use of resources

Ordinarily the planting of a new Reformed church in a Canadian city requires that a few committed families be on hand to give themselves to this work. Thus, CR congregations have recently been planted in places like Ft. McMurray, Alta., Windsor, Ont., and Halifax, N.S., using committed resident Reformed families. These families are the most important "natural" resource an infant church has. Yet such nucleus groups can regularly be found in and around Reformed communities. These resources should be more quickly utilized. New churches can ordinarily be initiated by such nuclei at far less cost than is required for the necessary but more remote work in "Home Missions fields". If it's worth doing in a remote city, it is certainly worth doing in the next suburb.

Revitalizing established churches

There's something pleasant about a crowded sanctuary. Wall-to-wall people may be the dream of every preacher. Members often enjoy the feeling of enforced closeness – better singing, better fellowship. However, both the church-growth experts and experience tell us that a crowded church does not reach out effectively to others. While there are exceptions, the crowded church tends to become a complacent church, a self-satisfied church. (This writer has been told by more than once officebearer, "We have such a good fellowship here – I hope we don't grow anymore.") One of the best things that can happen to the congregation that comfortably fills its sanctuary is to help ten to twenty percent of their members begin a new congregation.

Those who remain will be newly sensitive to how God has blessed them. They will have the pride of parenthood. They will find spiritual gifts for service among members who really weren't needed before, since in larger churches all the work tends to be done by a few. And the mother church will have a new sense of the urgency of evangelism, since on the one hand she will observe her daughter's active reaching out, and on the other hand will feel a new impulse to fill some now empty pews. Moreover, there will be a greater likelihood of reaching out *effectively* – church growth experts tell us that a church cannot grow through evangelism unless it has fifteen percent excess space in both sanctuary and parking lot.

Bringing others to Christ

Planting new churches encourages evangelism for the reason cited above. In addition, there is the obvious fact that two outreaching churches will be more effective than one. Well known church consultant Lyle Schaller says that, all other things being equal, two churches of the same denomination in a given community will grow faster than one.

Service of member families

Almost every congregation has members who live ten or even twenty miles from the church. Sometimes it is difficult to serve these families well because almost all activities take place in the one building. The result of this is that the more remote families often participate at a lower level and derive less spiritual nourishment. Studies were cited at a 1977 Reformed conference on Rural Churches which showed that there is an inverse relationship between the distance a member lives from his church and the degree of his participation in worship, fellowship, education programs and, of course, giving. The result frequently is that the more remote member becomes inactive, finally perhaps switching denominations in order to participate more in a church near his home.

Around the edge of many Reformed parishes (urban as well as rural) a steady erosion takes place, a sort of "flaking off." The planting of daughter churches can serve more remote families and allow them to participate fully, at the same time preserving the resources for ministry in a Reformed context.

Extension of the broader Reformed witness

More congregations means more clout. More Reformed churches means more Christian schools (including colleges), more Christian counselling centres, more Christian social action groups, more Christian publications (papers like *Calvinist Contact* need readers), and so on. The Reformed churches of Canada are powerful proof of this: as their numbers have increased during the years since World War II, so has their influence in government, business and institutions of many kinds.

Other good reasons for spawning new churches can be found in most areas that have Reformed churches. But we must turn now from the why, to other practical questions about starting new congregations.

The first question is WHEN. Is there a way in which a single Reformed church or a community of churches can know when to encourage families to leave for the new faith enterprise?

No hard and fast rules can be cited. Each community is different. But two things can be said, and emphatically.

First, each congregation or group of congregations should plan parenthood. As a congregation grows (adding families, completing the building program, perhaps founding a Christian school) their leaders must also give increasing attention to the matter of begetting another church. In the age of the pill, most parents recognize that *planning* their families is not only possible, it is *responsible*. Consistories and classical committees should have the same wisdom, and should regularly maintain plans for the initiation of daughter churches. The very plan is a challenge to the congregation to keep reaching out, as they move toward filling their facilities. Moreover, establishing a fund for the daughter church – even four or five years in advance – will give the congregation a greater sense of participating in an ongoing ministry, not a dead end one.

For the rest, the time to beget a daughter church is the same for churches as for people: when one reaches maturity. A mature church will soon become a mother church.

WHERE? In a general sense, every community with a Reformed congregation is a potential site for additional congregations. Whether an existing church is one of a compact cluster of Reformed congregations or a lonely Reformed outpost in a metropolitan or rural setting, virtually every place that can now support Reformed churches can support more. When a location is chosen, attention must be paid to two factors especially.

The first factor is the location of present Reformed persons; serving them closer to their home, is presumably one reason for starting a new church. In addition, their education and gifts can be a real asset in

e 80s

the new church. So the new church location must be selected with them in mind.

The second factor and possibly the more important one – is the location of "reachable people." The new congregation should be located where many unchurched people live. Reformed churches should calculate that they will – if they actively reach out to others – draw one to two percent of the non-Reformed persons in the community (very rarely, if ever, is that percentage exceeded). They do well to establish new churches where there are large numbers of such people. (Incidentally, property for the new church building should be selected not for its economy but for its accessibility and its visibility. Obscure back streets across North America are presently the addresses of scores of small struggling churches, unable even to pay for their modest buildings, because they are located where few people ever see them and where some people can't even *find* them.)

HOW? A committee of the consistory or consistories involved can make a beginning. Through the usual means (bulletins, pulpit announcements, etc.) persons who may be interested in forming a new congregation should be encouraged to make themselves known. Capable persons in this group should be added to the committee. When the location of the daughter church has been fairly well determined, more persons may declare themselves interested.

The mechanics of the delivery are rather clearly spelled out in the Church Order. The mother church will sometimes have a supervisory responsibility for the daughter church for a year or two: As soon as the daughter church can stand on her own, with the gifts and guidance the Holy Spirit gives, she should do so.

Most denominations have mission boards with extensive experience in planting new churches. These agencies can often be called on for counsel and for interim shepherding. In the CRC, Regional Home Missionaries are available to meet with responsible persons at any stage in this process.

A critical element in the life of the new church is, of course, its pastor. It is urgent that a person be prayed for and found who has gifts in especially three areas: He must be skilled in organization. He must be expert in communications. And he must be well-practiced in evangelism. In a new church, even more than in an established one, everything tends to flow through the pastor. If he is weak in any of these three areas, the new church will be weak. The search committee does well to carefully check a prospective pastor's history before he is called, calling only a person whose colleagues and working partners affirm that he has these interests and abilities.

The miracle of birth defies both scientific analysis and poetic description. This is true of the birth of a church as much as the birth of a child. What an exciting thing to contemplate this new entity as it first stands, then walks, then begins to busy itself with learning, worshipping, fellowshipping and serving. Some say the day is here when people should limit the size of their families. But there should be no limit to the expansion of the Church. The first commandment the Bible records is "Be fruitful and multiply, and fill the earth and subdue it" (Genesis 1:28). Reformed churches do well to apply this command to themselves, and to diligently plant churches which will nurture believers, gather in the lost, and bring all things under Christ's rule.

How to plant a Church

by Peter Borgdorff

Field Secretary, Christian Reformed Home Missions.

I will build My Church ..." (Matthew 16:18) is a well known biblical reference which seemingly makes the title of this article presumptious at best. "... Unless, of course, we recognize that further biblical teaching clearly indicates that the Lord carries out this promise through His people. The various sending passages of the gospels and the accounts of the Acts of the Apostles make that abundantly clear.

The history of the Christian Church demonstrates that the continuous preaching of the gospel and the beginning of new congregations are both critical happenings in an expanding church. This article will try to outline the procedure for starting a new congregation.

While God builds His church, congregations are started by people in obedient response to the great commission. That must be the basic motivation for being involved in church planting. Congregations that are started for other reasons usually have a difficult time making it, especially if the congregation is born out of dissention and strife. Positive vision for furthering the cause of Jesus Christ is essential to planting a congregation that will be a dynamic and winsome community of believers committed to being "the light of the world."

For a congregation to be planted effectively, a group of believers need to be clear about the reasons for and the goals of such an undertaking. First, there needs to be "spiritual preparation". That is to say, the participants need to spend time together in prayer and Bible study through which they become welded into a "fellowship". Congregations are not merely a collection of like-minded individuals; rather, they are a fellowship "in the Spirit" seeking to do the will of God. The purpose of such initial coming together is also to identify the gifts that God has provided within the group. Leadership requires time to emerge and is essential to the effective beginning of a congregation.

Second, because the beginning of a congregation is not a private undertaking, permission of the closest consistory needs to be obtained. This is really important since the prayer support and experienced advice of others is crucial to the success of the church planting effort.

Church planting should not be done on the basis of convenience for those involved in the initial effort. Rather, careful research has to be done before a location is chosen. Christian Reformed Home Missions has produced a manual that lists the essential sources of information that should be consulted in the research phase. Community-needs have to be identified. Unnecessary duplication of the ministries of other evangelical and Reformed churches should be avoided. Community receptivity needs to be tested. The availability of land needs to be considered. The cost of that land is also a factor, although the cheapest price of real estate is seldom the best site for ministry.

If the research proves to be encouraging (something that should be verified by representatives of the larger-church community, such as the consistory of the nearest church, the Home Missions Committee of Classis or the Regional Home Missionary) then preparations for the next phase can begin.

Every church's ministry needs focus. It is very helpful to develop a "Concept of Ministry" which spells out the direction and major goals/problems of the proposed congregation. This exercise allows the membership of the congregation to work together in seeking the Lord's will for this ministry and builds a solid unity in the process. The "Concept of Ministry" becomes the guiding document for the developing congregation.

Once the "Concept of Ministry" has been approved, the ministry is ready to be launched. It is recommended that only at this point a more formal program and public worship services be initiated. Temporary meeting space needs to be found and adequate publicity about this new church needs to be developed.

A new church takes a long time to become a fully functioning congregation. Leadership must be trained and the congregation needs to become involved in the ministry. Perhaps temporary pastoral leadership is desirable while the search for a permanent pastor is begun. Home Missions has a variety of tools available to assist any emerging church. Valuable advice can be provided by the Regional Home Missionary for the area in which the church is being planted. The names and addresses for the Regional Home Missionaries can be obtained from the Home Missions office.

Planting a church is an exciting opportunity for any group of Christians. It is a privilege to be so close to the advancing edge of the church of Jesus Christ. He builds His Church, but as His co-workers we may share in the joy and in the effort.

Discipleship a prerequisite for effective evangelism

(from World Evangelization News)

TORONTO, Canada – The church must recover the biblical standard for discipleship if it is to become effective and credible in the modern world, a British minister told Anglican ministers and lay leaders here. The Reverend Michael Green, rector of St. Aldate's Anglican Church in Oxford and well-known author of many Christian books, was addressing a meeting at the Anglican fellowship in mid-July.

"The Christian church has been very weak on discipleship," he told the gathering, "and the Anglican church has been one of the weakest of all churches on discipleship."

"It suffices to be an Anglican if you were baptized when you were too young to protest, if you were confirmed when you were too young to know any better, and if you attend church once or twice a year."

He contended that the situation demanded restoration of scriptural discipleship standards in the church. The making of disciples or evangelists, he added, required more than some slick programs involving the latest packaging and marketing techniques.

The British clergyman maintained that the church must return to basics, including prayer, bold proclamation of the gospel, and dependence on God. He emphasized, however, that conversion was the beginning of the lifelong process of discipleship by which converts grew in the faith and were equipped for effective witness and living.

Crucial in the restoration of the biblical concept of discipleship, he stated, was a radically different view of the church. A local church, instead of being a tame, conforming entity in society, should stand out as "an alternative society." He suggested that a church was actually "a breaking-in of the Kingdom of God."

Green said that as long as the church simply mirrored the life of the society in which it existed, it was unfaithful to God and incapable of communicating the life-changing gospel. "We should conceive of our church as our counter-culture in the midst of a larger society that's going to pieces," he stated.

Christian discipleship makes special demands on clergy and lay leaders, he reminded them. "We think that ministry means leadership," he said. "It means tireless service."

"We have permitted managerial styles to invade church leadership," Green suggested. The results, he said, were that the gifts of the Spirit were squelched, the priesthood of all believers was effectively nullified, and a deadening professionalism was evident.

The Anglican minister, who was principal of St. John's College in Nottingham, England, is in Canada to teach a summer course at Regent College in Vancouver.

Missions: Go and make disciples

Coba Koene, planter of churches

After working 21 months as a church planter in the Honduras, Miss Coba Koene returned home in June for a three month period.

"My work here is to visit my sponsoring churches so that they can get to know me and to visit other groups and make them aware of the work I do and needs to be done in Central America," said Koene.

"I also had a four week vacation which I really needed and enjoyed!"

Born in Bowmanville, Ontario, Koene always had an interest in mission work, but it was never focused.

In 1977 she graduated from Calvin College and continued her studies at the Theological Seminary there. In the summer of 1979 she went to Mexico with the STS program and graduated in 1980 with a Masters in Church Education Degree.

In 1980 Koene was accepted as a Church Planter in Central America, the first woman to hold such a position. She was commissioned by her home church, Rehoboth in Bowmanville.

"I work in Choluteca, the fourth largest city in Honduras," said Koene. "My work involves starting new churches from grass roots and working with churches which have begun already and helping them to grow and to train their people.

"Although many city names are Indian, the language is Spanish because of historical invasions. This Spanish influence has also caused most people in Honduras to be considered Roman Catholic.

"I treat this as an advantage. Although most of the people do not practice the Catholic faith except for perhaps marriage and baptism, most do have a concept of God.

"In many countries where our missionaries go, the people do not have even a concept of God as we know him.

"In order to start a church my first job is to target an area. I try to stay away from areas which already have a Protestant church, so that there is no overlap and we can reach new people.

"The next step is to canvass the area. I visit people in the area in their homes so they know who I am and often distribute a small leaflet about our church.

"A few weeks later I return and help set up home Bible study groups between two or three families. These studies are designed to last about four weeks and are very basic.

"The studies deal with how to read a Bible, our relation to God and Christ and the fall into sin and redemption.

"After several of these groups have been held, we try to see if a family will loan a room in their house or look for a house in which we can conduct a service, bringing the groups together.

"As time goes on we take less responsibility in the services starting first by involving the people in prayer, singing and Bible reading.

"The first leadership training of the people is usually that of Sunday School teacher. Later when members of the church are ready there is an adult baptism service and then the church is officially started.

"We train members of the church to become the leaders. In this way, if the political situation worsens, we must leave, the church can continue. This happened in Cuba, where twenty years later, the church still lives."

According to Koene, the method used for leadership is Theological Education by Extension. The teacher goes out to where the student lives, rather than transplanting the student from his home, church environment and job into a Bible college or Seminary.

"Often several members will share the training because they are working and cannot afford to work full time as leaders in the church and therefore share the reponsibilities."

There are now about three fully organized CRC in Honduras and about 17 which are started but not fully organized.

"Often the churches are small. Only ten or fifteen members. The area is poor and most people do not have a car and cannot travel far to attend church. Therefore many of these churches will never be large.

"Some of the wealthier city churches have a fund which helps some of the poorer rural churches.

"This year for the first time a youth rally was held. It was amazing. 100 young people from all over the country came to the capital city for the rally.

"When I first came to Honduras, the first thing to strike me was the extreme poverty. Honduras is the second poorest country in the western hemisphere.

"Although my salary would be considered low by Canadian standards, it is very good by Honduran standards. I could live in a better home than most people there, but choose to live a little more below my means so I can be more involved with the people.

"There is not much of a middle class in Honduras. Most people are poor and some are rich. Most homes are one room with a dirt floor and mud brick walls.

"My house has no electricity or hot water and my stove does not fit in my kitchen so it sits on my patio. It is 200 years old and it is just right for me.

"Only five per cent of rural homes in Honduras have electricity. There is also little sanitary facilities such as proper outhouses. Most people would build one, but hardly have enough money for food let alone for cement for an outhouse.

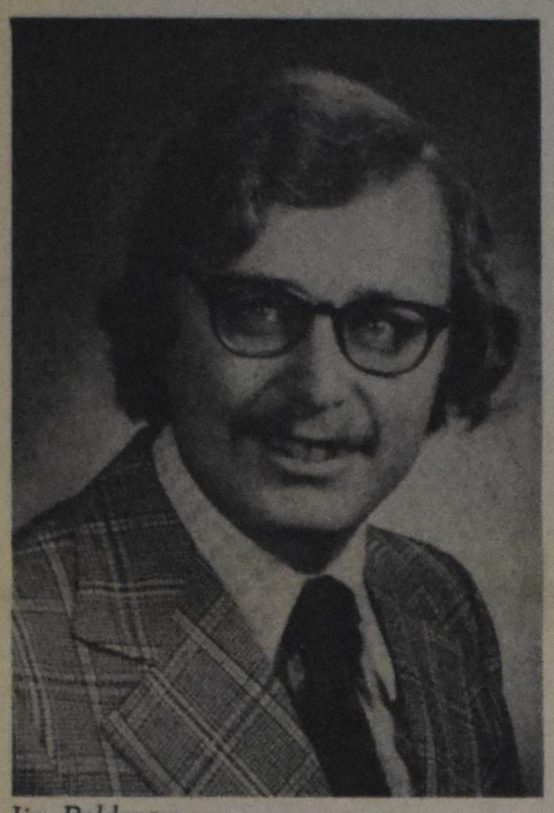
"For the 280,000 people in south Honduras there is only one public hospital with only 108 beds. There are some private clinics, but 95 percent of the people cannot afford them.

"Therefore when CRWRC medical teams or the Luke Society comes with a team, offering free clinics, they are most welcome and are kept quite busy.

"We cannot ignore the physical needs of these people while we work on their spiritual needs. That has been part of my home work these past three months, to make people aware of the situation."

Coba Koene returned to the Honduras on August 28 and will be there for another 21 months. She always appreciates letters which can be mailed to Apartado 167, Choluteca, Honduras.

Her sponsoring churches are Wallaceburg, two in Thunder Bay and one in Emo, Ontario. She is also sponsored by a CR church in Grand Rapids.



Jim Boldenow

Abduction and escape from Guatemala

CRWRC's Central American director, Jim Boldenow, was abducted from Guatemala City on September 9 and World Missions' Jim and Rose Dekker had to flee the city as a result.

Boldenow had been meeting with CRWRC staff. He left the meeting driving Dekkers' car. He was forced from the car, thrown into a van "full of blood and vomit," blindfolded, and driven to a house "somewhere in the city."

As he was questioned, it became clear that his abductors thought he was Jim Dekker. A gun was pointed at his head when he continued to insist that he was not Dekker.

Two witnesses of the abduction notified the American Embassy immediately. The Embassy was very helpful, even making a phone call to the President of Guatemala.

Boldenow was released about six hours after he was taken. The Embassy provided protection for him until he could be flown to his home in Costa Rica the following day.

The Embassy also notified the Dekkers that they should leave Guatemala. They immediately left for Costa Rica, leaving behind everything except the clothes they were wearing.

All Christian Reformed personnel are now out of Guatemala and all are safe.

Keep in touch with your missionary

by Louis Tamminga

Communications Secretary of the Christian Reformed Board of World Missions.

The whole church is involved in mission work. Missionaries are not lonely individuals who slug away at preaching Christ. Rather, the entire body of believers receives the mandate to spread the Gospel. So, the membership reaches out through the missionary. He or she is an extension of the community of believers.

This unity between those who send and are sent should be made real.

No missionary can, individually, relate meaningfully to the entire denomination, but he or she can have a fruitful relationship with, say, four or five local congregations. And the missions staff is continually busy to link up churches with missionaries.

Of the 750 Christian Reformed Churches, some 480 have agreed to "adopt" their own missionary. In fact, many of them have two, three or more missionaries.

These churches agree to some special financial support for "their" missionary, but that is not the most important thing. The greatest merit of this arrangement lies in the personal encouragement a missionary gets from the congregation. This mutual contact strengthens the missionary and it affords the congregation a close look at a specific mission field. Thus, both congregation and missionary benefit spiritually from such a support relationship.

Such a relationship will not just happen. It takes tending and careful attention. It must be implemented. We have found that an evangelism committee can render very helpful services. It can arrange that church members write the missionaries. The missionaries will write the supporting church four times a year. The committee must see to it that such letters are duplicated and appended to the weekly church bulletins.

In some 550 churches, a special mission contact person has been appointed. Such a person does all kinds of things to solidify the contact between churches and missionaries. Here are some of their activities which can be duplicated elsewhere.

Living contact

Missionaries like to know how families in the U.S. and Canada live and how they experience congregational life. A contact person can do much to encourage individual members to become regular correspondents. Some members keep a diary of interesting church and family experiences and society events which they share with missionaries.

Children and young people, too, have their own needs and interests. They like pen pals. Missionary children will gladly respond. Some churches and individuals have agreed to pay for an airmail subscription of *The Banner* and/or *Calvinist Contact*, much to the delight of missionaries.

A big world map in a church hall will always draw much attention. Pictures of missionaries can be attached. Birthdays and wedding anniversaries are great occasions to write missionaries. Whenever they come up, the congregation should be alerted beforehand.

Much can be done to encourage the congregation to pray for their missionaries. The bulletin should contain details about missionary needs and progress so that prayer can be specific. The prayers in the worship services, too, should contain petitions for missions and missionaries.

Cassette tapes of worship services make a wonderful present for your church's missionaries abroad.

Whenever missionaries come home on furlough they will visit their supporting churches. Such visits will be more effective when they are well prepared. Their presence should be recognized and be made a special occasion.

Sunday schools and societies may make missions a dimension of their study program. We are members of the world-wide church of Christ and we must experience in concrete ways that our faith is at once deeply personal but has broad horizons.

Believers around the world are fellow members of the household of faith. Close contact with missionaries abroad can contribute to that bigness of vision.

CHRISTIAN REFORMED WORLD MISSIONS

The pressure to deliver

Elbert van Donkersgoed

Elbert van Donkersgoed is Research and Policy Director for the Christian Farmers Federation of Ontario.

Quietly but very dramatically the pressure is mounting. The pressure to deliver.

For the past decade the Christian Farmers Federation of Ontario has slowly built a role for itself in Ontario's agriculture. It has tackled some of the tough issues head on. It has been patient but determined and as a result is beginning to see significant shifts in agricultural policy.

Foodland preservation is the clearest example. As early as 1974 the CFFO adopted a policy statement calling for strict urban development rules including an end to retirement lots severed from the corners of farms.

In 1981 the Ontario Municipal Board ruled on the Niagara fruitlands and ordered an end to all severances on fruitlands. The Board's decision quotes extensively as its own arguments the testimony of the CFFO.

Now, in 1982, the Ministry of Agriculture and Food, has adopted a high profile aimed at moving urban developments to poor quality lands.

At hearings this past winter on proposals by Ontario Hydro to build a new transmission corridor through the heart of Ontario's foodland (Huron County), the Ministry took a major role. The Deputy Minister himself came to Stratford to testify for foodland preservation.

A first, a significant example; and it didn't just happen. It took a delegation of farm organization leaders led by yours truly to bring the Ministry into the hearing with a lawyer and a number of staff people. The hearings were already into the 4th day before our persuasion was successful.

Most recently the Ministry has been re-organized. What was once the Foodland Development Branch has been changed to Foodland Preservation Branch and the whole area of Foodland has been raised to Division status. In addition a new policy statement on foodland has been promised for later this year.

We may be frustrated with the slowness of change but over a decade it is surprising how much has changed.

In other policy areas CFFO has argued that financial assistance programs should be targeted to help those in need rather than benefit all and thus aid even those who are well-to-do. Such views do not go over well with 'established' Ontario. There also exists in Ontario a basic conservative philosophy which argues that governments should benefit all equally. CFFO has argued quite differently. We need a specific policy for young farmers and family farms deserve special consideration. If someone wants a very large farm they should do so at their own risk without the benefit of government programs. For example, CFFO has opposed making federal stabilization payments for more than 2,500 hogs per pork producer. We were successful in keeping our Ontario program limited to 100 sows.

Now in 1982, our views have become the wisdom of the day. New programs will be targeted. There will be a beginning farmers program in Ontario in the near future. The present interest subsidy program of $60 million is limited to those with less than 60 per cent equity in their farms. CFFO has also asked that farm programs be aimed at full-time farmers. The interest subsidy at first was limited to those with gross farm sales of more than $25,000.

All this has created a new situation for us: the pressure to deliver.

CFFO has on its agenda very formal requests that are followed up by telephone calls: "I would appreciate it if you could send your suggestions to ..." The present list includes:

1. a proposed beginning farmers assistance program;
2. proposals to exempt all foodland from property taxes;
3. proposals to change the beef marketing system;
4. the federal governments strategy for agriculture; and
5. a new planning act before the Provincial Legislative Assembly.

CFFO has succeeded in developing credible policy guidelines. Now it is being challenged to deliver concrete policy specifics. That will require a new level of commitment for the Federation's membership. It could lead to an even greater impact on agricultural policy in Ontario and Canada.

For children: Moody fun with rhyme and rhythm

Once upon an eery night
it was muggy in the air
the full moon was absent
and the stars nowhere.
The bees and the birds,
the insects and the flowers,
the leaves on the trees
didn't dare move for hours.
It was hot
it was damp
it was sticky that night,
the owl was on the look-out
but saw nothing without light.
The mice and the rabbits
were ready to go
but they just couldn't move
and why? they didn't know.
The skunks and the weasels
- how lucky for the chicks!
for all these little predators
had to stay home with nix.
Oh, it was very quiet
but not a mouse slept
and everything was wondering
what at home them kept.
It was hot, damp and sticky
it was muggy that night
everything was wondering
when they'd again see light.
At that very moment
lightning flashed,
thunder crashed,
rain poured down in shields,
the wind did roar
raged and tore
through woods, gardens and fields.

As sudden as it all began
the turbulence was past,
twinkling stars adorned the sky
and it was light at last!
Mammals scurried
owls soared by
everything was ready to try
to get something to eat.

Above some clouds
his face round with laughter
the silvery moon
floated by on his rafter!

Betty Nieuwstraten

Who are the Dene?

Thousands of miles from where most Canadians live, the Dene of the N.W.T. are engaged in a struggle for self-determination.

The measure of social and political justice the Dene are able to obtain during the next few years will be a clear reflection of how pluralistic Canada truly is.

A balanced perspective on the Dene begins with who the Dene are as a people. Father Rene Fumoleau, a Roman Catholic priest who has lived among the Dene for 29 years, has gained an understanding of their ways which few whites can claim to have. What follows are his reflections.

"The Dene are members of 5 tribes who live mostly in the McKenzie Valley. Collectively they are called the Dene nation. They say, 'We are a nation because we have our own history, our own tradition and our own language.' The Dene do not talk of leaving Canada.

"The word, Dene, has the same meaning as does the Word, Adam. It means, 'people of the land.' For the Dene the land is like a person; the land is to live in harmony with and to be respected.

"The Dene say, 'How can we sell the land which does not belong to us; it belongs to the unborn children.' For Dene, the land belongs to everyone, to the community, and never to individuals only.

"At one time the Dene depended on the land for survival. They knew the land, and believed the animals and the land possessed spirits. They still have the same respect for the land and the animals.

"The Dene respect each other, the old and the young. They reach decisions by consensus (of adults) so that no one wins and no one loses.

"They are people of patience; we think the Dene do nothing, but they take time to think. They say when God made time, He made lots of it.

"We like to collect things — they let things go and they share. We like to think of security, but the Dene say let tomorrow see for itself.

"I'm not saying the Dene are perfect. They have their faults and so do we, but they have a right to choose their own lifestyle. The Dene are saying they have their own values which they want to retain.

"In 1870 the Indians were seen as 'obstacles' between Manitoba and the Rockies. The same word — obstacles — was used a year ago in reference to the Native Land Settlements.

"Now the Dene have said they'll be passive no longer, and now they say no to the paternalism of the white culture.

"We, our white culture and government, like to give them things, but 94 per cent of Indian Affairs monies goes to Administration and only 6 per cent to the reserves. The conditions on the reservations are getting worse and worse. This is because all the programs which exist for Natives were made somewhere else and not in consultation with the Native people.

"We forget one thing — the Dene think differently than we do. They call government programs 'Christmas tree policies' because there are no roots allowed.

"Until we do justice to the Dene, Canada cannot be a great nation. We have never asked the Natives what they can contribute to Confederation. If we do not ask them now, we will suffer for a long, long time."

WvdK

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Education

Chalkmarks

Religious education had its day in the Ontario legislature

In the Ontario legislature on June 24th Liberal member of parliament, R. McKessock (Grey) introduced a motion to repeal a section of law which allowed the Ministry of Education to grant Ontario school board exemption from religious exercises and religious limited instruction. McKessock pointed out that the section of the law was in conflict with the Education Act, section 235, subsection 1(c), "which requires a teacher to inculcate by precept and example respect for religion and principles of Judaeo-Christian morality." He explained, "I do not believe it is any coincidence that we live in such a blessed country. I believe this country was built on the strong Judaeo-Christian faith and beliefs of our ancestors and that God has blessed us for it." He pointed out that the existing Program of Religious Education in the Public Schools states that "The strength of a nation is the strength of the religious conviction of its people," and wondered why the document had been set aside. He quoted from Romans 10:13 and said that instruction in scripture offers the remedy for many social ills. A number of others in the house voiced their opinions against the motion, in calling for a separation between church and state. But the motion passed, perhaps a little late for 112,000 out of 800,000 Ontario elementary students, that is one out of eight, whose school boards had already been exempted under the old law. McKessock asked for renewed emphasis on religious education in the province. In closing he thanked a singing group that had come to perform that day, adding, "I heard someone say it would be great if they were here every day because it would really give a lift to this place."

The benefit of having top marks

Most colleges offer scholarships in a bid to attract students with high academic standing, although in some cases private memorial funds are directed to those with special interests to help them further their education, not only on the basis of high marks. Provincial governments frequently also provide financial encouragement. The government of British Columbia awards scholarships on the basis of scholarship examinations held each June. This year Glen van Brummelen, a graduate of Fraser Valley Christian High was awarded such a $1,000 scholarship eligible to the top 2 per cent of B.C.'s grade twelve students. Glen is presently attending The King's College in Edmonton.

There are rewards for writing too

Are Christian school and college English teachers aware of all the writing contests open to their students? Most Canadian universities offer opportunities for senior high school students to submit scholarly essays. Most publishing houses too offer prizes for the novel of the year or the first novel by an author. Delacorte Press (1 Dag Hammarskjold Plaza, 245 East 47th St., New York, NY 10017) currently has a contest for "an outstanding first young adult novel" with a reward of $1,000 cash prize and a $4,000 advance against royalties. The contest is perhaps a little beyond the high school level but possibly not out of reach for some college and university students.

One category that might have received some attention in the Reformed community was the annual CBC Literary Competition in the areas of short story, poetry, drama, drama adventure, drama comedy, and children's story announced earlier this year in this paper. But there are no "Dutch" names among the lot of winners. Could there have been, had educators in English promoted it?

It may be unrealistic for students to compete in professional competitions but there are numerous ones that can help students put into practice what they have been learning in the classroom,; Scholastic Books Writing Awards open to students in grades 7 through 13 being one of them.

We'll try to get a list of them all and print them here at some future date. Can we expect our own "reformed" publishers to be among them? The noted Dutch children's author, W.G. vande Hulst began his writing career through a writing contest with the Dutch publisher Callenbach, and in the process helped the development of that company. We'll see.

Unique student paper germinates

Margaret Griffioen

Students attending the University of Toronto, York University, and Ryerson Polytechnical Institute have the opportunity to read and be a part of a newspaper known as The Seed.

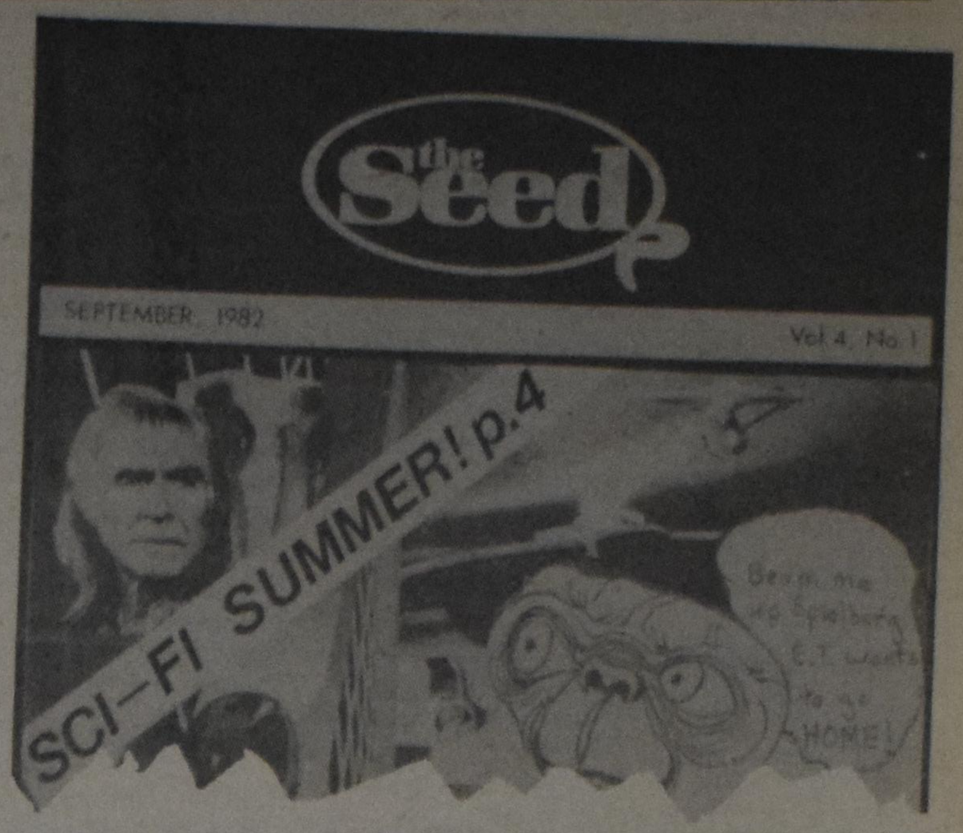
The Seed is a paper written by Christian students for non-Christian students dealing with campus and cultural issues which these students share in common.

"Our newspaper is pretty unique," says Malcolm MacRury, editor of Seed and director of education at the Institute for Christian Studies.

"We deal with issues that concern secular students but we pick up angles they overlook or do not wish to deal with such as the faith and moral angle.

"The paper tends to stay away from doctrinal issues, and Christian 'jargon', and deal instead with areas we share in common with secular students, such as movies, books, sex, politics, job concerns and academic issues."

According to a brochure on The Seed, "the hope of the staff is that students will come away from reading The Seed interested in what they have to say and intrigued that Christians have something distinctive to contribute to the issues and concerns which dominate our educational system and our culture as a whole."



The Seed began to publish on a regular basis in the fall of 1980, publishing about once every six weeks.

According to The Seed brochure, "the paper has an advisory board consisting of people with long term commitments to the University of Toronto — professors, chaplains, I.V. staff and Campus Crusade staff — as well as professional writers.

"The Advisory Board's task is to evaluate the paper in terms of form and content, to provide links with various churches that support the paper and to provide more continuity from year to year than a completely student organization can."

The paper is financed by private donations and donations from various churches. The Institute for Christian Studies is also beginning to get more involved with the paper.

"So far most of our response has been from the Christian students who have seen our paper," said MacRury.

"One student said it was a Christian publication he was not ashamed to give to his friends."

The paper is run strictly by volunteers and any submissions will be considered by the board and can be sent to The Seed, c/o ICS, 229 College St., Toronto, Ontario M5T 1R4.

ICS receives 270 metres of books

The Institute for Christian Studies in Toronto has just received the personal library of the Late Professor M.C. Smit.

This collection will double the present library at the ICS.

Professor Smit was a scholar of Reformation and Tradition, and taught Philosophy and Medieval History at the Free University of Amsterdam.

"In Smit's will, he bequeathed the collection to an institution such as the ICS, and there seemed little doubt that we would receive it," said Rosanne Sweetman, who is helping to organize the library.

"Negotiations for the library began before Smit's death last spring, when Harry van Dyke, a professor at Redeemer College, spoke with Smit in The Netherlands.

"On April 24, 1982, we received confirmation that we would have the library. Al Wolters, a brother-in-law to Harry Van Dyke, helped to supervise the packing of the books which arrived at the ICS August 11th and 13th.

"The collection contains 270 shelf metres of books, about 25 tall filing cabinets of notes and articles, hundreds of cardboard archive files, as well as a collection of personal records, notes and important articles by Smit.

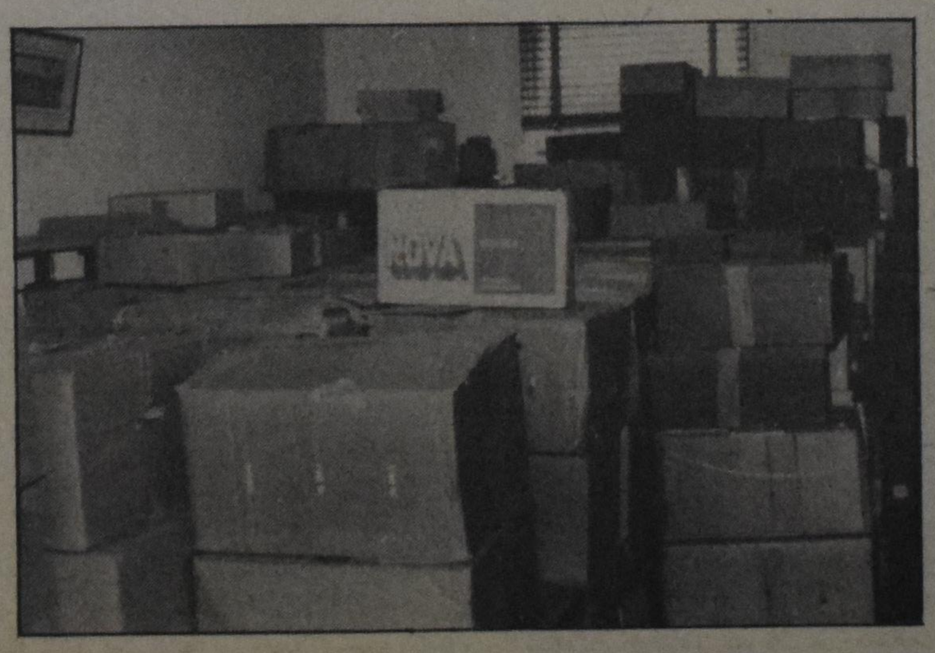
"We are not sure yet as to what the collection contains. Everything is still in boxes because the shelves are not yet ready. We do not know if the materials are in English, Dutch or other languages, or exactly what the books are about. We think many of them will deal with the Reformation, as Smit was a Reformation scholar.

"It is a shame that Smit himself did not do more writing. Although he was not a prolific writer, he had terrific insight and was a perfectionist.

"In Holland, Smit employed a full-time librarian for his collection, as well as his sister part-time. He had such an intricate cross-reference system, that it will take us years to figure out. It will take us a long time to catalogue all the materials as well. Therefore, we have decided that this year and in future years our complete library will not be available for circulation. Anyone interested in using the books, may do so at the ICS as we have extended our hours.

"There were some conditions to our being able to receive the library, some of which we are not yet aware. One condition was that the library be kept intact and be made available for use by scholars. We accepted that one immediately.

"To accommodate this collection we had to re-arrange our facilities and buy $6,000 in shelving. As we have very little budget for our library, this was quite a strain, but we are thankful to receive the collection."



Dutch

Persoverzicht

Carl D. Tuyl

• „Zes-en-vijf!" 't Klinkt zo 'n beetje als iets uit een kookboek, of uit een recept voor boerenjonges: zes delen water of vijf delen brandewijn. Wel het is zoals u weet inderdaad uit het receptenboek van de regering. Zes procent opslag dit jaar, vijf procent volgend jaar, en zo kunnen we de inflatie wat onder de duim krijgen. Niet zo gek bedacht. Maar helaas, de Canadese Arbeiders Federatie is het er niet mee eens. Hetgeen maar weer eens bewijst dat 't kan verkeren. Vroeger demonstreerden de arbeiders omdat ze geen opslag kregen, nou demonstreren ze alvast omdat de opslag van de volgende twee jaren niet hoog genoeg is.

• Ondertussen gaat inderdaad de inflatie wat naar beneden. In de maand augustus was het levensmiddelenpakket 10.6 procent duurder dan gedurende dezelfde maand van het afgelopen jaar. Het was 10.8 procent in juli en 11.2 procent in juni. Er is dus een kenbare dalende tendenz. Ook de rente vertoont een steeds lager wordend niveau. Maar om te voorkomen dat we allemaal in de hiep-hiep-hoera stemming zouden komen, waarschuwde Trudeau dat er een moeilijke winter in het vooruitzicht lag met steigende werkeloosheid.

• Er was niet veel meer nieuws van het hoofdstedelijk toneel. De ministers zijn allemaal bezig de „zes-en-vijf-oplossing" aan de man te brengen, en er wordt een aardige duit besteed aan een reklamekampagne die beoogt deze oplossing bij de bevolking in goede aarde te laten vallen. Alleen onze gloednieuwe minister van Financien deed even een algebraies goochel trucje door als zijn mening aan te kondigen dat het nieuwe kontrakt in de automobielindustrie binnen de „zes-en-vijf" was gebleven. Hoe dat kan met een negen procent salarisverhoging voor werkers in die bedrijfssektor, dat kan alleen Lalonde verklaren. Dat is nou weer en stukkie politieke hokus-pokus.

• Het internationale nieuws overschaduwde de binnenlandse berichten. De wereld werd opgeschrikt door de terreur in Beirçet als gevolg waarvan een groot aantal burgers gedood werden. Begin had het hard te verduren in het parlement, de Knesset. Tenminste twee vooraanstaande figuren in zijn regering hebben hun ontslag ingediend in verband met de weigering om een onderzoek in te stellen. Nadat alles gezegd en overwogen is blijft het naakte feit bestaan dat de Israeliese regering verantwoordelijk was voor orde en rust in het door haar bezette gebied. Begin kan daar niet onder uit, al heeft dan ook zijn regeringspartij met haar meerderheid voorlopig de zaak in de doofpot kunnen doen, er zit nog wel een staartje aan. Over zulke dingen kun je maar niet eenvoudig zand gooien met een paar uur parlementair debat.

• Over het algemeen zien we in de ontwikkeling van onze maatschappij vaak een pendule-beweging. De ene generatie reageert of de voorafgaande. En ook weer in het algemeen kunnen we wel zeggen dat de pendule zich op het ogenblik van links naar rechts beweegt. De tijd van „laat-vadertje-staat-maar-zorgen" is voorbij en de pendule zwaait naar „wie-niet-werkt-zal-niet-eten." De West-Duitse kanselier kreeg, om het zo maar eens te zeggen, die zwaaiende pendule precies op z'n kop, en onder druk van de meer rechtse partijen lijkt het er op dat hij het veld zal moeten gaan ruimen. Er is natuurlijk altijd een uitzondering die de regel bevestigd en daar zorgden ze in Zweden voor. Daar kwamen de socialisten in het zadel te zitten, alhoewel daarbij gezegd moet worden dat de afgetreden meer rechtse, regering de zorgen van de staat over het prive-leven ook al aardig had uitgebreid. De nieuwe prime-minister Olof Palme beloofde in zijn verkiezingskampagne dat hij het partikulier bedrijf in staatsbedrijven zou omzetten. U weet wel, dat is de oude leuze van de rooie kameraden. Het is een probaat middel om in een korte tijd een hoop geld te verliezen. De internationale broeders in Moskou kunnen daar van mee praten. Dat wat vroeger de graanschuur van de wereld genoemd werd loopt nu te leuren op de internationale graanbeurzen om aan te kopen, en in Moskou is vaak groente en vlees alleen te koop van boeren die de produkten van hun prive-akkertje aan de man brengen. Zelfs in China beginnen ze zo langzamerhand wat wijzer te worden. De laatste toevoeging aan het Chinese ekonomiese mozaiek is de Avon. U weet wel die dames die lipstick en aftershave langs de deuren verkopen. Die firma heeft nu een filiaal mogen vestigen in China. De naam is Ai Fang. Dat wordt dus: AiFang-calling!

• In Frankrijk hebben ze Trudeau's idee van „zes-en-vijf" grif overgenomen, alleen met dit verschil dat het daar „drie-en-acht" is geworden. Lood om oud ijzer, zoals u ziet, 't komt neer op elf procent in twee jaar.

• De vrouw-in-het ambt was in Peking van de week om met de Chinese regering te spreken en over de toekomst van Hongkong te onderhandelen. In 1977 zou die stad weer volgens verdrag Chinees moeten worden. Dat duurt nog vijftien jaar, maar de tijd gaat snel zoals u weet.

• Wel, in ieder geval zullen de kerkelijke commissies van beheer zich dit jaar wel niet teveel kopzorgen hoeven te maken over de salarissen van de dominee. Dat wordt „zes-en-vijf" natuurlijk. Dat kan gevaarlijk worden want toen Willem I zich met de salarissen van dominees ging bemoeien kwam er een Afscheiding. Ik hoop niet dat de „zes-en-vijf" van Trudeau dezelfde gevolgen zullen hebben. We hebben al afscheidingen genoeg gehad.

De oorsprong van namen in Canada

Canada:

Men heeft vele ongebruikelijke afleidingen gesuggereerd, waaronder het Spaanse ,,aca nada'' (daar is helemaal niets). Maar de eerste keer dat Europese ogen de naam Canada zagen, was op een landkaart die Jacques Cartier had gemaakt van zijn reis de St. Larence rivier op, in 1534. De naam is ongetwijfeld afkomstig uit het Indiaans. In verschillende talen van de Algonkians, waaronder Huron en Mohawk, betekent Kan-a-ta of Kan-a-da ,,een plaats waar mensen wonen'' of ,,dorp''.

Toen Cartier aankwam bij de Indiaanse stad Stadacona, nu Quebec City, moet hij het woord ,,Kanata'' gehoord hebben, en gedacht hebben dat het betrekking had op de naam van die streek. Op zijn kaart zette hij toen de naam ,,Canada'' bij het gebied tussen de Saguenay rivier en het tegenwoordige Quebec City.

Newfoundland:

Wij vinden in de archieven dat Europese vissers het in 1510 ,,Terre Neuve'' noemden, en in 1529 ,,Terra Nova''. Een historisch document uit 1502 duidt het aan als ,,the newe founde launde''.

Prince Edward Island:

Jacques Cartier bezocht het eiland in 1534. Het werd Ile-Saint-Jean genoemd door

Vervolg op blz. 19

J. VanHarmelen

De Scofield Bijbel #3

Naast de zeven bedelingen spreekt Scofield over acht verbonden. Daar ligt natuurlijk meteen al in opgesloten dat de bedelingen en de verbonden niet hetzelfde zijn, en dat zij dus ook tijdsgewijze niet behoeven samen te vallen. Hier zijn de namen die Scofield aan die acht verbonden heeft gegeven:

1. Het Edenic verbond,
2. Het Adamic verbond,
3. Het Noahic verbond,
4. Het Abrahamic verbond,
5. Het Mosaic verbond,
6. Het Palestinian verbond, gebaseerd op Deut. 29 - 31,
7. Het Davidic verbond, en
8. Het Nieuwe verbond, gebaseerd op Hebreen 8:8 (vgl. Jeremia 31).

In deze lijst zijn er wel vijf die we gemakkelijk herkennen: we denken ook, als we bepaalde gedeelten van de Schrift lezen, aan het Noachietisch verbond, en aan het verbond met Abraham. De verbondssluiting op de Sinai met de Tien Woorden is ons allen bekend, Mozes wordt wel eens de middelaar van dat verbond genoemd, omdat hij zo tussen Jahweh en Israel in staat. En hoeveel Psalmen spreken niet over Gods verbond met David? En dan, Jeremia 31 en Hebreën 8 zijn de bekende hoofdstukken die spreken van een verbond waarbij God zegt: Ik zal mijn wetten in hun verstand leggen en Ik zal die in hun harten schrijven, en Ik zal hun tot een God zijn, en zij zullen mij tot een volk zijn.

Maar die andere verbonden. Nu ja, in dat Edenic verbond, dat toch ook samenvalt met de bedeling van de onschuld (staat der rechtheid, zijn wij gewend te zeggen), dat doet ons denken aan vraag en antwoord 9 van de Catechismus van Grand Rapids (Compendium). Welk verbond brak Adam toen hij zondigde? Toen Adam zondigde brak hij het verbond der werken, waarin gehoorzaamheid de voorwaarde was, leven de belofte en dood de straf. Het Adamic verbond wordt beschreven in een noot bij Genesis 3:14 en het is een verbond dat raakt het leven van de gevallen mens en spreekt van condities die geldig zijn totdat in de eeuw van het koninkrijk (het duizendjarig rijk) de schepping bevrijd zal worden uit de slaverij van de vergankelijkheid en delen zal in de vrijheid en de glorie van de kinderen Gods (Rom. 8:21). Het vreemde is dat deze tekst die aangehaald wordt. helemaal niet spreekt van iets dat de mensen zal overkomen maar de schepping!

Genesis 3:15 is in dit Adamic verbond de eerste belofte van de Verlosser. Hier begint de ,,highway'' van het zaad: Abel, Seth, Noah, Shem, Abraham, Isaac, Jacob, Judah, David, Immanuel - Christus.

Als Abraham geroepen wordt om de vader te zijn van het volk Israel, gaat het leven van alle anderen voort onder het Adamic en Noahic verbond, en de bedelingen van het geweten, en menselijk gouvernement worden voortgezet (Noot 1 bij Gen. 11 en 12). En van Gen. 12 tot Mattheus 12:45 handelt de Schrift uitsluitend met Israel, totdat Israel in Jezus' verwanten naar het vlees, hem verwerpt, en de Here Jezus over een nieuwe familie spreekt, die allen omvat die hem willen aanvaarden en zijn discipelen willen worden.

Scofield spreekt zichzelf tegen. In Genesis 7 eindigt de beproeving in de tweede bedeling (van het geweten) met de zondvloed, maar in Genesis 11 wordt ons verzekerd dat de bedeling van het geweten wordt voortgezet voor alle personen, behalve de linie van Abraham. De linie van Abraham valt onder het Abrahamic verbond, dat samenvalt met de bedeling van de belofte en het Mosaic verbond, dat gesloten wordt in dezelfde tijd als de bedeling van de wet. Deze bedeling van de wet duurt voort tot het kruis van Christus, om dan vervangen te worden door de bedeling van de genade. Deze gang van zaken wordt dan plotseling gekruist door een ander verbond dat Scofield afleidt uit Deuteronomium 29-31, en het Palestinian verbond wordt genoemd.

Dit zijn de woorden des verbonds, dat de Here Mozes geboden heeft te maken met de kinderen Israels, in het land van Moab, boven het verbond dat Hij met hen gemaakt had bij de Horeb.

Als u het zo leest dan is het te begrijpen dat u denkt aan een nieuw verbond, vooral om dat er staat dat dit verbond in het land van Moab wordt gemaakt boven, behalve (beside) het verbond dat gesloten werd bij de Horeb. Als we echter goed lezen dan blijkt uit vers 13 dat de verbondssluiting in het land van Moab een vernieuwing is van het verbond dat bij de Horeb gesloten werd. De verbondssluiting is niet anders dan een hernieuwing en bevestiging van de meer fundamentele verbondssluiting, welke bij de Horeb door het brengen van offers en de besprenging van het volk met het offerbloed was tot stand gekomen (Exodus 24). Dat verbond had Israel op velerlei wijze, allereerst door de zonde met het gouden kalf, overtreden, maar de Here had het daarom niet voor opgeheven verklaard. Daarom worden de handelingen van Exodus 24 niet herhaald, al is er reden te over om het nog bestaande verbond opnieuw te bevestigen. Het Palestijnse verbond is dus hetzelfde als het verbond met Mozes op de Sinai.

Dutch

Kerkorgels in de provincie Quebec

William Stewart

Canadian Scene — Er zijn onlangs zeven platen gemaakt van kerkorgel muziek, gespeeld op veertien oude pijporgels in Quebec, en die platen kunnen thans gekocht worden in een aantal gramofoonplaten winkels in de provincie.

Al die orgels, die gebouwd zijn tussen 1854 en 1905, zijn ook nu nog in gebruik in Rooms Katholieke en Protestantse kerken in de provincie. Twaalf van de orgels zijn in Quebec gebouwd en twee in Ontario.

Jacques Boucher, een musicus die orgelconcerten opneemt voor radio en televisie uitzendingen voor Radio Canada in Montreal en Antoine Bouchard, een professor aan Laval University die de geschiedenis van oude pijporgels in Quebec te boek gesteld heeft, hebben samen aan dit album van zeven platen gewerkt. Samen met negen andere organisten hebben zij de muziek gespeeld. Een hele kant van alle zeven platen is gewijd aan een bepaald orgel. De orgels zijn gekozen om de goede conditie waarin zij verkeren. De zeven platen bevatten meer dan 100 composities, waarvan de meesten het werk zijn van bekende klassieke componisten. (Collection les orgues anciens du Quebec, uitgegeven door Alpect, P.O. Box 10000, Sainte Foy, PQ G1V 4C6).

Het zijn alle vrij kleine orgels die oorspronkelijk manuaal bediend moesten worden. Geen enkel van de orgels heeft meer dan twee klavieren. De kerken bevinden zich in plaatsen als St. Michel de Vaidreuil en St. Joseph de Soulanges, ten westen van Montreal; Frelighsburg, ten zuiden van Montreal; Chambly, in het Oosten; Sainte-Foy, net buiten Quebec; en St. Roch des Aulnaies, St. Andre de Kamouraska en Cacouna aan de zuidelijke oever van de St. Lawrence Rivier ten oosten van de stad Quebec.

Een van de bekendste orgelmakers is de Casavant Company in St. Hyacinthe. 40 km. ten oosten van Montreal. Ook nu worden daar nog pijporgels gemaakt. Casavant orgels uit de tijd van 1891 tot 1905 kunt u horen op deze platen. Joseph Casavant, de oprichter, heeft zich met zelfstudie opgewerkt en - samen met zijn twee zonen, heeft hij het bouwen van pijporgels geleerd van Eusebe Brodeur. De tussen 1888 en 1898 door Brodeur gebouwde orgels in St. Joseph de Soulanges en Cacouna kunt u ook op deze platen beluisteren.

Het oudste Casavant orgel dat nog bestaat bevindt zich in de Anglicaanse kerk te Lacolle, vlak bij de Amerikaanse grens, waar het in 1885 is geinstalleerd. Ook hier is orgelspel opgenomen voor de platen serie.

Het oudste orgel waarvan men gebruik gemaakt heeft voor de platen is in 1854 gebouwd door Samuel Warren, die oorspronkelijk van Rhode Island in de V.S. gekomen was en zich in 1836 in Montreal vestigde. Later is hij nog verhuisd naar Toronto. Het Warren orgel (1854) bevindt zich in een Anglicaanse Kerk in Chambly. Warren was Quebec's eerste beroepsorgelbouwer en zijn zoon, die ook orgelbouwer was, is later een bedrijf begonnen met D.W. Karn in Woodstock, Ontario. Een Karn-Warren orgel uit ongeveer 1897 in de Trinity Church te Sainte-Foy is ook in de platenserie opgenomen.

De eerste in Quebec geboren orgelbouwer was Napoleon Dery die orgels gebouwd heeft voor kerken in St. Isidore de Dorchester, St. Roch des Aulnaies en St. Michel de Bellechasse. Al deze orgels zijn opgenomen in de Boucher-Bouchard opnamen.

Louis Mitchell, die opgeleid is door Samuel Warren, heeft in 1871 een orgel gebouwd voor de kerk in St. Michel de Vaudreuil en in 1874 voor de kerk te St. Andre de Kamouraska. Ook die orgels hoort u in de platenserie.

Professor Bouchard, die behalve het schrijven van de aantekeningen ook verantwoordelijk is voor het spel aan vier kanten, was bij uitstek geschikt om betrokken te worden bij deze productie in verband met zijn studie op dit gebied en het feit dat hij een inventaris had gemaakt van alle oude orgels in Quebec die nog in gebruik waren.

Een nuttig boek voor boeren, vissers, en zakenlieden

(Canadian Scene) — ABC — Assistance to Business in Canada 1981-82 is een pocketboek uitgegeven door het Staatsministerie van Economische Ontwikkeling van de Canadese Regering. De 237 bladzijden ervan staan vol inlichtingen over meer dan 200 programma's en services die de federale regering voor de zakengemeenschap beschikbaar heeft.

Korte beschrijvingen over alle programma's leggen er het doel van uit, de voordelen, wie ervoor in aanmerking komt, en waar verdere inlichtingen verkrijgbaar zijn. Onder de beschikbare aanbiedingen bevinden zich gratis computer print-outs en boekjes over marketing, evenals opleidingscursussen, het gebruik van test-installaties in laboratoria, aftrekposten voor de belasting, vermindering van invoerrechten, het aanwerven van tijdelijke hulp op het boerenbedrijf, en ook leningen en subsidies.

Sommige programma's zijn alleen van kracht voor gebieden van ,,langzame groei'', zoals Noord-Ontario en Noordelijk British Columbia. (De meeste programma's zijn in samenwerking met de provincies). Andere zijn bedoeld om specifieke industrieën te stimuleren, bijvoorbeeld toerisme, de vis-industrie, fruit- en groenteteelt, het uitgeversbedrijf, de schoeisel-kleding- en textielindustrie.

Het boek is vooral bestemd voor kleine en middelgrote bedrijven die vragen hebben over energie-besparing, onderhandelingen over collectieve arbeidscontracten, verkoop aan de regering, of over het verkrijgen van financiele bijstand voor scheepsreparaties en opslagruimte, voor verbetering van de vaardigheden van een arbeider, voor het in dienst nemen van een gehandicapte, of voor het aanwerven van een wetenschappelijke medewerker om nieuwe producten tot ontwikkeling te brengen of uitvoermarkten te zoeken.

ABC is gratis verkrijgbaar bij Business Information Centres. (Zoek in een telefoongids onder ,,Government of Caada'' of vraag de telefoniste om Zenish 0-3200).

Aan een moeilijke vertrooster

Je kunt wel gaan! — je hoeft niet weer te komen!
Je praat altijd van zwijgende berusten,
Dat kan geen mens! — dat doen alleen de bomen,
Die naakt en weerloos in de stormwind staan.

Jij hebt een vrouw — jij kunt wel in je lot berusten!
Mijn bed is leeg — ik ben ziek en alleen.
Je zegt, dat 'k toch gehoorzaam heb te volgen,
Maar ging je zelf die kant gewillig heen?

Je moet niet zo over Gods daden praten!
Denk wat het is, ze stil te ondergaan,
En voel je eens je hart van God verlaten,
Kom dan nog even bij mij aan!

Misschien dat we elkaar dan beter kunnen vinden.
Dat je mijn schreien beter kunt verstaan.
Misschien ... gaan we dan samen zachtjes zingen:
Wat God doet, is toch welgedaan!

Jaap Kroonenburg

* Ingezondendoor Mevr. Ruly Dening, Edmonton.

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Het Nederlands Bijbelgenootschap is het werk van velen

Bram Apon, Rotterdam

Het Nederlands Bijbelgenootschap is honderd acht en zestig jaar geworden. Voorwaar een respectabele leeftijd en dan nog zo vitaal.

Dat het werk van dit genootschap nog steeds de liefde heeft van zeer velen in Nederland moge blijken uit het feit, dat aan contributies in 1981 van de leden f.3.408.500,- werd ontvangen.

Voor het werk van de wereldbond van bijbelgenootschappen had het in genoemd jaar in eerste instantie een bedrag van f.2.500.000 toegezegd maar de offervaardigheid was zo groot, dat er nog een extra bedrag van f.1.162.000 op de bankrekening van de wereldbond kon worden overgeschreven. In totaal derhalve f.3.662.000.

In de offervaardigheid van de leden en vrienden van het N.B.G. had De Bijbel per Maandclub met zijn rond 16.000 leden een belangrijk aandeel. De leden legden in 1981 f.1.443.000 op tafel. Het is een merkwaardige club. Ze vergadert nooit en de leden kennen elkaar zelfs niet. En toch een club, welke springlevend is en groeit als kool.

Dat ook jongeren bereid zijn een deel van hun zakgeld af te staan voor concrete doeleinden bleek weer eens toen de leden van de Hervormd Gereformeerde Jeugdbonden in 1981 spontaan binnen enkele maanden f.227.057,02 schonken t.b.v. het verspreiden van bijbels en bijbelmateriaal in Costa Rica.

Maar niet alleen de offervaardigheid neemt toe. Ook andere activiteiten van het N.B.G. beginnen hun vruchten af te werpen. Zo bijvoorbeeld die ten behoeve van het jeugd- en jongerenwerk. Sedert er een paar jaar geleden een jeugdwerksecretaris werd aangesteld bruist het aan alle kanten. Een verhaal apart.

Dit geldt trouwens ook voor een aantal andere aspecten. Bijvoorbeeld het vertaalwerk en de uitgaven, zoals de grote letterbijbel, de geillustreerde gezinsbijbel, de tweede druk van de statenvertaling, editie 1977 en binnenkort enkele correcties op de Friese bijbel en nog meer.

Het N.B.G. telt 800 afdelingen met 4.000 bestuurders die allemaal op de een of andere wijze actief bij het werk van dit genootschap betrokken zijn.

Bij velen in het oude vaderland met zijn ,,glanzende koeien'' en ,,krachtige stromen'' is er een warm kloppend hart en grote liefde voor het werk van de bijbelverspreiding.

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Dutch

De oorsprong van namen in Canada

Vervolg van blz. 17
de Fransen, misschien wel door Samuel de Champlain. In 1799 werd de naam veranderd in Prince Edward Island, ter ere van de Duke of Kent, die bevelhebber van de Britse strijdkrachten was toen de vesting Louisburg voorgoed in de handen van de Engelsen viel, waarmee het gehele gebied aan de kust onder Brits bestuur kwam. (Later werd hij de vader van Koningin Victoria).

Nova Scotia:

De Engelse naam Nova Scotia dateert uit 1621 toen een Schot, Sir William Alexander, het recht tot kolonisatie verwierf. Deze latijnse woorden werden voor het eerst gebruikt in een akte die in 1621 door James I werd uitgegevaardigd: Het land tussen New England and Newfoundland ,,zal in de toekomst de naam New-Scotland (Nova Scotia) dragen.''

New Brunswick:

Deze naam is in 1784 gekozen ter ere van George III, die een afstammeling was van het Brunswijkse Huis in Duitsland.

Quebec:

Dit woordt dat ,,smalle waterweg'' of ,,nauwe doorgang betekent, komt voor in Algonquin, Cree en Micmac. ,,Quebecq'' kwam voor het eerst voor in 1601 op een kaart, en Champlain gebruikte in 1609 ,,Kebec'' om zijn nederzetting bij het tegenwoordige Quebec City aan te duiden, waar de St. Lawrence rivier smal is.

Na de Britse overwinning op de Plains of Abraham in 1759, werd de naam Quebec gebruikt voor het voormalige Franse gebied langs de St. Lawrence. Deze naam bleef in gebruik totdat in 1791 de Canada Act door het Britse Parlement werd aangenomen, waarbij een nieuwe kolonie, Upper Canada (nu Ontario) in het leven werd geroepen, en wat nu Quebec is Lower Canada werd genoemd. Vanaf die tijd werd de naam Canada gebruikt voor het gebied dat de twee kolonies besloegen, en dit werd niet gewijzigd door de Act of Union van 1840, die de twee kolonies verenigde tot een kolonie, Canada genaamd. ,,Upper Canada'' werd ,,Canada West'', en ,,Lower Canada'' werd ,,Canada East''. Dit bleef zo tot aan 1867 toen de Confederatie Nova Scotia en New Brunswick verenigde met de kolonie Canada, die opnieuw in twee provincies werd verdeeld. Canada West werd Ontario en Canada East ging weer terug naar de oude naam Quebec.

Ontario:

De provincie werd naar het meer genoemd. Het woord komt voort uit de Iroquois taal en wordt vertaald als ,,mooi water''.

Manitoba:

Dit is waarschijnlijk afkomstig van ,,minnitopa'' — Assiniboine voor ,,vier watervlakten'' — dat voorkomt op de kaart van Peter Pond uit 1785. Een andere mogelijke oorsprong is het Cree woord ,,manitowapow'' (het water van de geest). De Indianen dachten dat een geest het geluid maakte van de golven op een strand op Manitoba Island in Lake Manitoba.

Saskatchewan:

De Crees gebruikten de woorden ,,kisiskatchewani sipi'' om de ,,snel-stromende rivier'' te beschrijven die wij kennen als de Saskatchewan.

Alberta:

Prinses Louise Caroline Alberta was een dochter van Koningin Victoria. Het idee om haar naam te gebruiken was afkomstig van haar echtgenoot, Goeverneur-Generaal de Markies van Lorne, die in 1881 een tocht over de prairies maakte.

British Columbia:

Kapitein Robert Gray van het Amerikaanse handelsschip ,,Columbia'' gaf die naam aan de Columbia rivier in 1792. Later werd hij ook gebruikt voor een pelshandel-gebied dat aan beide zijden van de tegenwoordige grens tussen Canada en de Verenigde Staten lag. De naam British Columbia werd in 1858 door Koningin Victoria gekozen.

Yukon Territory:

De Indianen in dat gebied noemden de enorme rivier die door hun grondgebied liep de ,,Yukkhana'', wat ,,grote rivier'' betekent. Het schijnt dat een beambte van de Hudson's Bay Company voor het eerst het hele gebied de Yukon heeft genoemd.

Northwest Territories:

Deze naam die voor zichzelf spreekt betekende vroeger heel Noordelijk Canada, Alberta, Saskatchewan, centraal en noordelijk Manitoba en het Noorden van Ontario en Quebec inbegrepen. In 1920 werd de betekenis beperkt tot het hele gebied tussen de Yukon en Hudson Bay.

Ontario

REGERING VAN ONTARIO

BELEIDSVERKLARING

BETREFFENDE RASSEN RELATIES

De regering van Ontario gelooft dat de primaire verantwoordelijkheid voor het creeëren van een gelijkwaardige maatschappij ligt bij iedere en elke inwoner. Het erkent ook het belang van beslissende en duidelijke publieke leiding in het streven naar harmonie en gelijkheid tussen culturen en rassen.

De regering heeft sinds jaren de ontwikkeling van een multiculturele en multiraciale maatschappij in Ontario gewaardeerd en bevorderd. De ontstane raciale en ethnische verscheidenheid heeft al de bewoners van Ontario verrijkt, maar wordt niettemin tegengesproken door daden van rassendiscriminatie en door achterstelling van rassen.

Dienovereenkomstig wenst de regering op dit ogenblik haar beleid betreffende de verhouding tussen rassen, voor het scheppen van een gemeenschap die gekarakteriseerd wordt door gelijkheid van behandeling en mogelijkheden, opnieuw duidelijk te maken.

Derhalve herbekrachtigt en verklaart de regering:

I RASSENHAAT IN WELKE VORM OOK WORDT NIET GETOLEREERD IN ONTARIO.

II IEDER MENS IN ONTARIO HEEFT HET RECHT OP GELIJKE KANSEN OM TE GENIETEN VAN LEVEN, WERK EN VRIJE TIJD IN DEZE PROVINCIE ZONDER DAARBIJ TE WORDEN GEHINDERD DOOR RASSENDISCRIMINATIE OF RASSEN VOOROORDEEL.

III DE RASSEN SUPERIORITEITSLEER, ZIJNDE WETENSCHAPPELIJK ONJUIST EN MOREEL TE VEROORDELEN, HEEFT GEEN PLAATS IN ONTARIO.

IV DE REGERING ZAL WERKEN AAN DE VERWIJDERING VAN RASSENVOOROORDEEL DOOR HET WAARBORGEN VAN BEGRIP EN RESPECT VOOR DE WAARDIGHEID VAN DE MENS.

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VI RASSENBELEDIGINGEN ZULLEN BEHANDELD WORDEN MET DE VOLLEDIGE WETTELIJKE MACHT TER BESCHERMING VAN DE PERSOONLIJKE VEILIGHEID EN WAARDIGHEID VAN IEDEREEN IN ONTARIO.

De Regering rekent op een ieder om samen en met de Regering te werken voor een maatschappij waarin het mogelijk is om gelijkwaardigheid voor iedere man, vrouw en kind te bereiken, tot ieders welzijn.

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THANKS

BRUINSMA: We wish to express our sincere thanks and appreciation to our children, grandchildren, relatives and friends for making our 40th Wedding Anniversary such a happy occasion. Thank you for the gifts, flowers and many cards from far and near. Above all we thank the Lord for all his blessings and care throughout these years. May God bless you all.
Thys and Aafke Bruinsma, R.R.#3 Strathroy, ON N7G 3H5

RUMPH: Mrs. Lutina Rumph and family wish to thank everyone for the prayers, words of comfort, cards and visits we received with the passing of our dear husband, father, grandfather and great-grandfather. Your kindness and thoughtfulness was much appreciated.
Box #256 Wood St., Drayton, Ont.

BIRTHS

DUIMERING: In thankfulness to God, we, Martin and Grace Duimering, are happy to announce the birth of a son, NATHAN PETER, on September 18, 1982; brother for Arlene, Christine, Douglas and Jeffrey.
R.R.#2, Moorefield, ON N0G 2K0

LINDEMULDER: John and Adeline thank the Lord for entrusting to them a healthy daughter, KIMBERLY CHRISTINE, born August 19, 1982. A sister for Jason, and a granddaughter for Mr. and Mrs. K. Lindemulder of Edmonton and Mr. and Mrs. S. Miedema of Hamilton.
8010 - 159 St., Edmonton, AB T5R 2E4

MOES: With great joy and thanksgiving to God, the giver of life, we, Everett and Annette, rejoice in the birth of our fourth child, a son, MATTHEW JOHN, born on September 5, 1982. A little brother for Joanne, Carol and Julie Ann. Proud grandparents are Mr. and Mrs. W. Breeuwsma, their 7th grandchild, and Mr. and Mrs. J. Moes, their 4th grandchild, both of Edmonton, Alta.
3629 - 107 Ave., Edmonton, AB T5W 0E1

RENKEMA: We, Albert and Christine, are thankful that the Lord has blessed us with another child, ANGELA CHRISTINE, born on August 27, 1982. Angela is a little sister for Karen and another grandchild for Mr. and Mrs. John Donker and Mr. and Mrs. E.W. Renkema all of Woodstock.
R.R.#2, Embro, Ont.

TEEUWSEN: Terry and Patricia Teeuwsen thank God for the birth of a son, DEREK THOMAS TAEKE on September 9, 1982. First grandchild for Mr. and Mrs. Dick Teeuwsen, St. Catharines, Ont., and Mr. and Mrs. Thomas Polet, Calgary, Alta. First great-grandchild for Mr. Taeke Cnossen of Leeuwarden, Fr. Holland. Great-grandson for Mr. and Mrs. T. Miedema, Mrs. C. Teeuwsen Sr. of Ont., and Mrs. E. Polet of Winnipeg, Man.
2004 - 37 Ave. S.W., Calgary, Alta.

BIRTHS

VAN HUIS: Praise God for the miracle of new life. We, Andy and Donna, rejoice that God has entrusted to us, our first child, JONATHAN DEREK, a 7 lb. 14 oz. baby boy. He was born on September 12, 1982. Jonathan's grandparents are Mr. and Mrs. Dirk Van Huis of Hamilton, Ont., and Mr. and Mrs. Jake DeSchiffart of Lacombe, Alta.
General Delivery, Smithville, ON L0R 2A0

MARRIAGES

HOEKSTRA-VANDERWOUDE:
"Praise God from whom all blessings flow."
Edward and Janet Hoekstra are very happy to announce the wedding of their daughter, MONA to FRANK, son of Mike and Gaye VanderWoude. The ceremony will take place, D.V., on October 8, 1982, at 7 o'clock in the First Chr. Ref. Church, Chatham, Ont. Rev. R. Fisher officiating.
Future address: 97 Bedford St., Apt. #308, Chatham, ON N7L 2V4

LUCHIES-KOREVAAR: Mr. and Mrs. William Luchies and Mr. and Mrs. Harry Korevaar are happy to announce the marriage of their children, LAURIE-ANN to ADRIAN JAMES. The ceremony will take place, D.V., on Saturday, October 9, 1982, at 1 p.m., in Maranatha Chr. Ref. Church, 301 Scott St., St. Catharines, Ont. Rev. H.R. De Bolster officiating.
Future address: 36 Herkimer St., Apt. #302, Hamilton, ON L8P 2G4

ANNIVERSARIES

Den Haag — Trenton
1942 — 1982

October 14

With joy and thankfulness to the Lord, we are happy to announce the 40th Wedding Anniversary of our parents,

WILLEM and SJAAN BOUWMAN

May the Lord continue to bless them as they continue their life together.
Congratulations with all our love:
Karel & Shirley Bouwman; Bill, Mike, Linda — Hastings, Ont.
Harry & Wilma Vos; Jeff, Cheryl, David — St. Catharines, Ont.
Don & Sharon Massey; Christopher, Kyle — Kingston, Ont.
Open house will be held at Ebenezer Chr. Ref. Church Hall, Trenton, Ont., October 16, 1982, 2 p.m. to 4 p.m.
Home address: Box #33, R.R.#2, Carrying Place, ON K0K 1L0

1957 — 1982

October 5

"I give thee thanks, O Lord, with my whole heart; before the gods I sing thy praise" (Psalm 138:1).
Text: Psalm 138.
The Lord willing, we hope to celebrate the 25th Wedding Anniversary of our dear parents and grandparents,

WILLIAM and DINIE DE VRIES
(nee Hammers)

We pray that the Lord may continue to bless them with many more happy years together, and may the Lord continue to bless our family in the years to come.
Love and congratulations from:
John & Alice De Vries; William — Bowmanville, Ont.
Evelyn & Gabe Stroobach; Joshua — Oshawa, Ont.
Dave De Vries — at home
There will be an open house on Friday, October 8, 1982, from 7-9 p.m., at their home.
Home address: R.R.#4, Bowmanville, ON L1C 3K5

Best Wishes
to all newly
married couples.
from the C.C. staff

ANNIVERSARIES

Oudega, Fr. — Wyoming, Ont.
1932 — 1982

October 7

On October 7, 1982, we hope to celebrate with our parents and grandparents,

TAEDE and AUKJE DEELSTRA
(nee De Boer)

their 50th Wedding Anniversary. We do this in thankfulness to God, our Father, for giving them all these years in good health.
It is our prayer that God will continue to sustain them in the years yet to come.
With love from your children:
Gordon & Hilly Ellens — Sarnia
Herb & Riek Deelstra — Bright's Grove
Ralph & Alice Deelstra — Wyoming
John & Pauline Deelstra — Wyoming
Hank & Frances Dykema — Wallaceburg
Henry & Gladys Deelstra — Brentwood Bay, BC
Gary & Jane Kroesbergen — Wyoming
Arnold & Anne Deelstra — Atwood
Harry & Alice Glethoorn — Blind River
John & Bonnie Van Kesteren — Chatham
John & Margaret Hopman — Chatham
Also, congratulations to Pake and Beppe from all your 47 grandchildren and 8 great-grandchildren.
Open house: Wyoming Chr. Ref. Church, October 7, 1982, 2-5 p.m.
Best wishes only, please.
Home address: P.O., Wyoming, ON N0N 1T0

Aalten, Voorburg — Lacombe, Alta.
1957 — 1982

November 12

"Have faith in God" (Mark 11:22). With much joy and thankfulness to the Lord, we hope to celebrate with our parents,

GERRIT and IEFKE HEERSINK
(nee Paul)

their 25th Wedding Anniversary and the 25th Anniversary of our Dad's ordination to the ministry of the Word and sacraments.
Roland & Betty Heersink; Joel, Brittney — Phoenix, Arizona
John & Annette Heersink — Edmonton, Alta.
Paul Heersink — Edmonton, Alta.
Home address: Box #1149, Lacombe, AB T0C 1S0

1957 — 1982

October 15

"But as for me and my house, we will serve the Lord" (Joshua 24:15). We give thanks to our Lord that he has given 25 years of joyful marriage to our parents,

WILLIAM and NELL MOES
(nee Rensen)

We are grateful to God for blessing them with a happy Christian marriage and for blessing us with a solid Christian home.
Jack & Anna Marie — Guelph
Andy — Oshawa
Angela — Oshawa
Open house: October 16, 1982, from 2-4 p.m., at the home address.
Home address: 588 Bon Echo Dr., Oshawa, ON L1J 6A4

1957 — 1982

October 4

"My help comes from the Lord, the maker of heaven and earth" (Psalm 121:2).
With thanksgiving and joy to our Lord, we are pleased to announce the 25th Wedding Anniversary of our parents,

HARRY and JANE STRUYK

Our prayer for them is one that they have always prayed for us; that God will continue to bless and keep them for many years to come.
Happy Anniversary Mom and Dad with love from all of us:
George & Janny Coomber; Jessica
Arie & Mary Struyk; Harry
John & Deanna Geuze
Harrietta — at home
Linda — at home
Home address: 3 South Service Rd. E., Grimsby, ON L3M 1Y5

ANNIVERSARIES

1957 — 1982

October 11

With praise to God, the children of,

JAKE and ANN VANDERLEEUW
(nee Okkema)

announce the 25th Wedding Anniversary of their parents.
We thank the Lord for them and pray that he will continue to bless and strengthen their marriage, this day and for years to come.
Happy Anniversary, Mom and Dad!
Julie & Richard Schilstra — London, Ont.
Gary
Sylvia
Elaine
Home address: 58 Snowdon Crst., London, ON N6E 1G4

OBITUARIES

Op 30 augustus 1982 is in vol vertrouwen op zijn Heer en Heiland van ons weggenomen onze geliefde broer, zwager en oom,

ALBERT RUMPH

geliefde echtgenoot van Lutina Kwant, op de gezegende leeftijd van 79 jaar.
Geesje Inberg-Rumph
Jan Inberg — Koekange, Holl.
Neeltje Hendriks-Rumph
Hendrik Hendriks — Havelte, Holl.
Klaas Rumph
Roelie Rumph-Jonker — Koekange, Holl.
Thys Rumph
Annigje Rumph-Drost — R.R.#1, Alma, Ont.
en families.

ACCOMMODATION

LONDON: 22-year-old working girl wishes to share apartment with others; walking distance to downtown preferred, or on bus route; required November 1. Please call Janette at: (519) 424-9286.

VACATIONS

Niagara Falls, Ont.
Dutch Inn Motel
8661 Lundy's Lane,
Niagara Falls, Ont. L2H 1H5
Tel. (416) 357-3525
***

- A friendly place
- 24 clean rooms
- Some kitchenettes
- Heated swimming pool
- Playground
- Picnic area
- A pleasant service
- A lot of information available about this area
- Open year round
- ** and last but not least

REASONABLE RATES

English, Dutch and German are spoken

For more information and/or reservation phone:
(416) 357-3525

We look forward to welcoming you.

Your hosts, Albert & Aggie Kral

Give yourself a break and visit the spectacular Falls in wintertime!

HELP WANTED

Challenging position
with CRWRC
in Bangladesh
beginning 1983

RESPONSIBILITIES: Developing income generation projects among rural poor.

REQUIREMENTS: AB degree; knowledge of business operations and management; ability to conduct surveys; interest in community development.

SEND RESUMES TO:
CRWRC Foreign Program Department,
2850 Kalamazoo Avenue, S.E.,
Grand Rapids, MI 49560

Deadline for applications is October 22, 1982

BUSINESS

JOIN THE GREEN LAWN SPRAY FORCE

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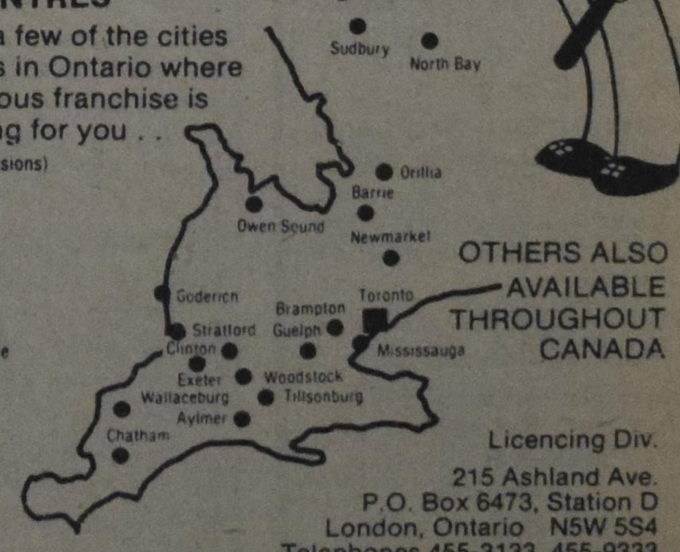
NOW LOCATED IN 18 CENTRES

Here are a few of the cities and towns in Ontario where a prosperous franchise is just waiting for you . .

- Toronto (5 divisions)
- Guelph
- Barrie
- Aylmer
- Tillsonburg
- Woodstock
- Chatham
- Thunder Bay
- Sudbury
- Timmins
- Sault Ste. Marie
- North Bay
- Stratford
- Mississauga
- Brampton
- Newmarket
- Orillia
- Exeter
- Clinton
- Goderich
- Owen Sound
- Wallaceburg



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P.O. Box 6473, Station D
London, Ontario N5W 5S4
Telephones 455-3133, 455-9333

Classified Advertising

VACATIONS

Mini Holidays 1982

Spend the weekend in beautiful central Ontario. Covenant Chr. Ref. Church families welcome you in their homes when you travel on weekends to relax. Ski, golf, fish, shop, etc. Worship with us on Sundays. Adults $10.00 per day, Children $5.00, meals incl. All moneys will go to church Building Fund. Write for brochure or reservation to:Mini-Holidays 1982, c/o Covenant Chr. Ref. Church, Box 785, Barrie, Ont., Phone: (705) 726-0984.

ACCOMMODATION

HAMILTON: Furnished room available; close to Mohawk College; share kitchenette; non-smoker. Phone: (416) 383-1038.

EMPLOY. WANTED

Young man, age 22, looking for steady employment, preferably on feed lot and cash crop; has experience with dairy, hogs and layers; south-western Ontario; class G drivers licence. Contact Dave: (519) 523-4576.

Computer Programmer
Female, hardworking Herzing Institute graduate seeks employment as junior programmer or operator, in Toronto to Oshawa area. Able to start immediately. Call Yvonne after 1 p.m. at 1-623-2107.

PERSONAL

Sincere, outgoing Christian widow, in late fifties, would like to meet sincere, Christian, middle-aged gentleman with sense of humour, to share good home life and cooking, and companionship. (Enclosed snapshot would be appreciated). Please write to Box #4724, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

EMPLOY. WANTED

19-year-old male, seeking employment on a **dairy farm;** born and raised on a farm; milking, working with cattle, and field experience; preferably in southern B.C. or central Alberta. Please call: Leo Vander Wekken at: (403) 738-4452.

TEACHERS

BRANTFORD: Brantford Christian School is in need of a **grade 1 and 2 teacher.** Duties to commence on November 29, 1982. Please send your application and resume to: Mr. C. VanderVeen, Principal, Brantford Chr. School, 7 Calvin St., Brantford, ON N3S 3E4; phone: (519) 752-0433 (school), or (519) 752-4100 (home).

FOR RENT

DUNNVILLE: Older farm house for rent on Robinson Rd., Dunnville; available October 1, 1982; $250 per month plus utilities. For more information phone: (416) 386-0018.

FOR RENT

FLORIDA: large 2 bedroom, 2 bathroom, fully furnished condominium in Indian Shores (between Clearwater and St. Pete's beach) across the road from the beach; U.S. $265 per week and up. Phone: Dirk (416) 445-8385 or Baldwin (416) 445-1359 (evenings only).

BUSINESS

FUND RAISING!
*** Anniversary calendars**
*** Regular calendars**
*** Cookbooks**
Our items have been sold successfully across Canada by numerous schools, clubs, etc. For information phone or write:
Geertsema Publications,
14 Bexley Place, Bay 109,
Nepean, ON K2H 8W2
[613] 820-2684

BUSINESS

Vermeer's Photography

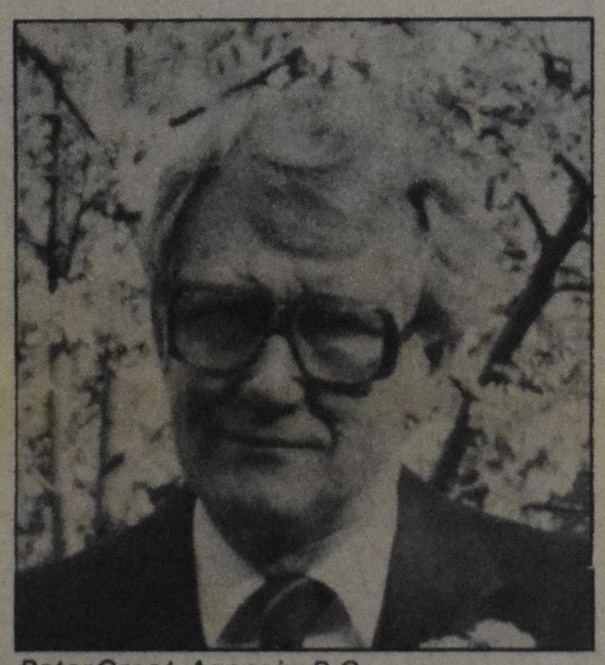
* Weddings
* Family Portraits
* Graduations

383-1038
BY APPOINTMENT

HAMILTON, ONTARIO — John Vermeer

Join these Calvinist Contact Agents

Tom Lise, Drayton, Ont.



Peter Groot, Agassiz, B.C.

Jack Sinke, Woodstock, Ont.

These men are among those who represent Calvinist Contact in your area. If you would like to become an agent in your area, please contact the Calvinist Contact office.

Agents receive $4.00 for every new subscriber to Calvinist Contact. A new two-year subscription gives the agent $7.00. Agents only go after NEW subscribers. Renewals are billed as they come due directly from Calvinist Contact's circulation department.

Support your local senior citizens by promoting Calvinist Contact. New agents are still needed in many locations across Canada and the United States. If you are interested in serving your area, please fill in the coupon and mail it to: Agents, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

I would like to promote Calvinist Contact in my area.
Count me in as a Subscription Agent for _____
city, town, village

Name: _____

Address: _____

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( ) Please send me the details so that I can get to work.

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Clinton, ON
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Specializing in farms
Dairy, poultry, swine, beef, sheep, general and cash crop farms available.
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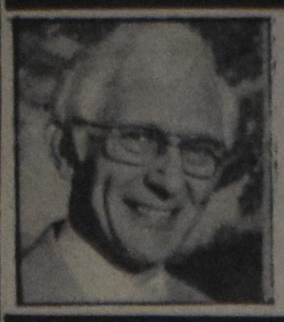
LOOK
in the Calvinist Contact
REAL ESTATE SECTION
for all your
Real Estate
needs!



William R. Rang

Skylights

Pinda Lekka

When I was a little boy, peanut vendors were a common sight in Amsterdam. They had come from China to spend a few years in prosperous Holland.

They stood at the corners of the streets. Enamelled bread-boxes with long straps hung from their necks. "Pinda Lekka," they would say when you passed them. "Delicious peanuts." For five cents they would give you something peanuty packed in sandwich wrap.

Dad explained that these Chinese were peasants trying to save enough money for a little farm in their own country. They lived in poverty and carefully put aside every penny they could possibly spare. A few years later they would return to their land and purchase their dream farm.

Pinda lekka!

Dad explained also why these Chinese transients served as examples to the Christians of the land. We, too, must put away treasure for later. The rich fool worked only for today and for tomorrow (Luke 12). He wanted to build larger barns since it was his philosophy that you must live it up. Enjoy it! You belong to the Pepsi generation. Yet that night the rich man died. And since he had not been right with God, from the human point of view he died too early.

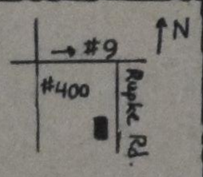
It has been said that death begins at birth. The process will take as long as the years the Lord has measured out for each of us. That explains why we must begin to seek His kingdom early. We must lay away treasure, not just some left-overs, and in so doing build the kingdom.

The so-called Pinda Chinese hit the streets early every morning and they were still there when finally the late-movie-goers went home. At times you could see them lean against buildings, too tired to keep their eyes open. The prize was obviously worth every effort and there was only a short time in which to obtain the goal.

Yes, that's how we should build the kingdom. Tirelessly although tired.

And there is enjoyment in looking ahead.

WELCOME
To friends and former members
of
Springdale Chr. Ref. Church



At the commemoration of its 30-year existence, in a worship service to be held,
Sunday, October 17, at 4:30 p.m.
Preaching by Rev. L. Schalkwyk on "Spiritual Harvest"
Singing by Springdale-Holland Marsh Choir
Singing by Springdale Young People's Choir
This notice donated by a friend of Springdale.

H. Sieders Limited Funeral Home
2012 JAMES STREET, BURLINGTON, ONTARIO L7R 1H1
634-1234 • TELEPHONE • 634-8582
Funeral Director — H. Sieders
* announces *
The Opening Of It's New Facilities At The Above Address
"We would like to extend an invitation to you, to visit and inspect our establishment at any time, subject to the privacy of those we serve."
Courtesy with Dignity.

In the photo a smiling Mrs. Schuurman accepts a bouquet of flowers from a Dutch-costumed Diane Rhind, KLM administrative assistant.

KLM honours 3,000th welcome back passenger

On July 15, the 3,000th passenger to take advantage of the "Welcome Back to Holland" program offered by KLM and CP Air, left from Toronto International Airport on her way to Holland.

Mrs. Schuurman, of 47 Mill Street North, Waterdown, Ontario, who received her flowers and a silk scarf, was royally treated on her flight to Holland.

The "Welcome Back to Holland" package, introduced on April 1, 1982 and valid until March 31, 1983, is designed especially for Canadians of Dutch descent travelling to Holland. Among the features it includes are free public transportation for a day and admission to Floriade, canal cruise, snacks and discounts on car rental, sightseeing tours and on a one-month train ticket valid for travel throughout Holland.

How much is Dutch?

William R. Rang

Ever since the people of The Netherlands engaged themselves in a few wars with England during the seventeenth century, the English have used denigrating words and phrases describing the Dutch people.

Take "Dutch treat" for instance. It implies that we are too stingy to pay for someone else's meal and tend to restrict hospitality to a pay-it-yourself sort of thing.

"Double Dutch" has nothing to do with a skipping rope. It refers to double talk or gibberish.

When Peter Stuyvesant stamped on the floor shouting that he would not surrender New Amsterdam, the English speculated that he would anyway. Thus, "Dutch defense" means surrender.

"Dutch courage" is something else. Our sailors used to become a bit more courageous, said the English, after they had consumed some stiff drinks.

We were considered cheap, too. "Dutch gold" is an inexpensive alloy of copper and zinc. Our singing voices did not receive any acclaim, either, for a frog is called a "Dutch nightingale." A party where the host gets drunk before the guests is known as a "Dutch feast". "Dutch praise" refers to plain ridicule or condemnation and "Dutch luck" is undeserved good fortune. Talking to someone like a "Dutch uncle" means scolding him harshly. We were known to be good at that, say the records. When at a meeting all people present talk, shout, and differ, the English speak of a "Dutch concert".

A "Dutch door" is one that has been cut in half, it has been said, to keep the animals out while you could still watch your neighbours across the street. A "Dutch anchor" is something important that one forgets to take along, like your wallet when you go shopping. The story goes that a Dutch sea captain forgot his anchor and consequently lost his ship.

Not much good, eh? The other day I spotted a bumper sticker in Grand Rapids saying, "If you ain't Dutch, you ain't much." However, I remember well that it was Sir Winston Churchill who said, "In matters of commerce the fault of the Dutch is giving too little and asking too much." Maybe he was right, but it seems to me that frequently we manage to get away with it.

It seems that the English didn't like our ancestors too much. Yet history taught me that Napoleon and Hitler did not succeed in invading England, but a Dutch admiral by the name of Tromp did. That may explain our poor reputation. A bit of spite, I guess.

Or just exaggeration with the usual bit of truth in it.

DUCA COMMUNITY CREDIT UNION ***offers money transfers to and from The Netherlands.*** As of April this year **Duca Community Credit Union** in Willowdale has been offering the service of money transfers with The Netherlands. Its correspondent Bank is: **Rabobank Amersfoort, Account No. 3822.30.000 (giro number *of the Bank:* 462546).** As an alternative, **Duca** has a Giro Account in its name as well, number 481288 for (smaller) payments from The Netherlands. Extra fast payments to Holland can be made via **Duca's** telex, while the Rabobank concludes the transaction efficiently. Normal payments to Holland go by mail (special delivery) and the Rabobank or the Giro finalize the business there. Payments from Holland to an account at **Duca** can also be made via the Rabobank or the Giro. For more information or instructions please call: **Duca Community Credit Union** at **(416) 223-8502.** For information only in The Netherlands, contact: **De Heer Krommendijk, Rabobank, Snouckaertlaan 28, Amersfoort, Tel. 033-30224.**

Events

Canadian Reformed Association for the Handicapped

It's good to know that there is an Association for the Handicapped within the Canadian Reformed community. The first official membership meeting was held in 1978, and regular meetings have been taking place since that time.

The board of the Association meets every month, and has been working mainly towards setting up a group home for handicapped brothers and sisters. Other fruits of the work of the Association have been a family picnic and three summer camps.

At the last membership meeting it was decided that a Public Relations Committee would try to give a bit more publicity to the work of the Association. This committee will try to print articles related to the work for and with the handicapped on a regular basis.

If you have any questions, or requests for certain articles, please feel free to contact the Association.

For the Committee,
B.Hoogland, Box 345,
Smithville, Ontario L0R 2A0

ATTENTION!

All Christian Reformed Hockey Teams in Ontario:
There will be a 12 team all-Ontario Tournament, on Monday, December 27, 1982, in the city of Brampton, Ontario.
The tournament will be one of the highest calibre.
Still some openings for teams that are interested.
All those teams who have played in the tournament last year, would you please contact George Roos by phone or letter immediately!
For further information please write:

George Roos,
76 Bartley Bull Pkwy., Brampton, ON
L6W 2J6
(416) 457-3705 •
(416) 459-2435

LET'S PLAY CHESS

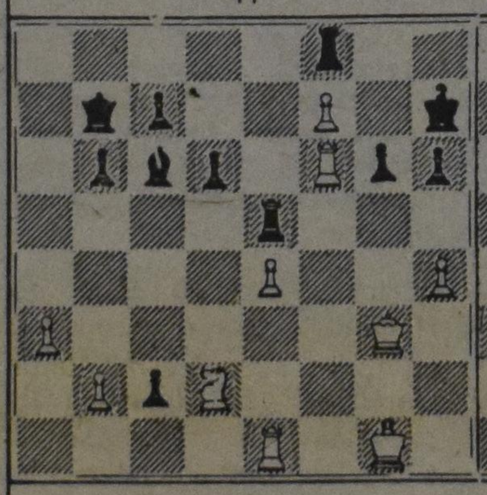
Editor: Pete Layer

FIRST SERIES OF PROBLEMS IN OCTOBER

#932

Game Position, 1946

11



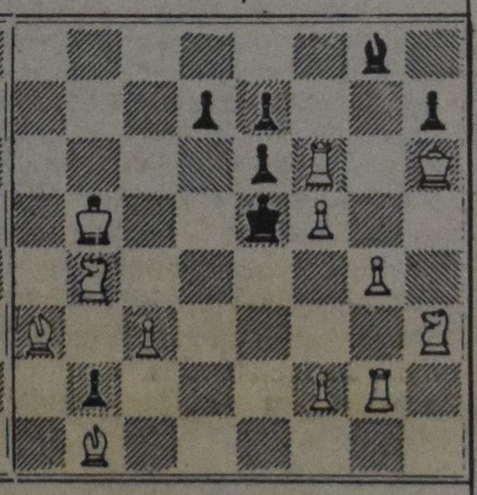
10

Black to move 3 pts.

#933

A. Pituk, Czechoslovakia, 1970

7



12

2-mover 2 pts.

Notes

1. The game position, #932, shows Black in a precarious position. Yet he can defend himself successfully. Please find the moves you should play as Black.
2. Even though White has much more power than Black in #933, it is difficult to mate in two. The Black King always seems to have an escape route. Please give the key and threat, if any, to gain full points.
3. The deadline will be given next week with the second series.

we're the one!

. . . We're CJVB, Vancouver's only radio station to serve all Canadians – including those fortunate enough to speak more than one language. Our music, news and interviews reach all of Vancouver, the mid-Fraser Valley and most of Vancouver Island. Tune us in.

CJVB ALL CANADIAN 1470 RADIO

Singles!
Young Couples!

No Plans for New Year's Eve?

Then join us in Calgary, Alberta, for the first continent-wide YOUNG ADULT CONFERENCE, Dec. 30, 1982 - Jan. 2, 1983.

Preceded by an optional one- or two-day ski vacation at nearby Banff, this spiritual retreat and celebration at Calgary's Westin Hotel will combine worship, a wide choice of workshops, a concert, group recreation, dynamic speakers, four days of Christian fellowship with like-minded young adults, and much more.

We can't think of a better place to begin the new year, meet new friends and discover Christian insights into young adult concerns. Write for details today!

"Signs of His Goodness" Conference
Box 7244, Grand Rapids, MI 49510 or
404 - 78th Ave., N.E., Calgary, AB T2K 0R8

Please send me _____ set(s) of registration, lodging and program information.

Name _____

Address _____

City _____ Prov./State _____ Code _____

COMING SOON
throughout Ontario
An evening of
"Reflection and Joy"

with Herman de Jong,
Salem's Development Director.

Why not look forward to an evening of fellowship and sharing! Watch for further announcements in your local church paper and "Calendar of Events" in C.C.

A Salem collection will be held.

Calendar of events

Sept. 17 - Dec. 4	Back to God Hour Rallies: Oct. 2-3 in Winnipeg; Rev. Madany speaker. Oct. 22-23 in Chatham; Rev. Bruinooge speaker. Nov. 12 in Clinton Chr. Ref. Church, 8:00 p.m.; Dr. Nederhood. Nov. 13 in Guelph, St. George's Anglican Church, 8:00 p.m.; Dr. Nederhood. Dec. 3 in Woodstock; Rev. J. Vreeman. Dec. 4 in London; Rev. J. Vreeman. See local ads for time.
Sept. 19 - Oct. 16	The Canadian Home Bible League; Van Polen Multi-Media Presentations: Oct. 3, Winnipeg; Oct. 4, Niverville; Oct. 6, Altona; Oct. 7, Winnipeg; Oct. 8, Winnipeg; Oct. 9, Carman; Oct. 10, Winnipeg; Oct. 10, Winnipeg; Oct. 13, Winkler; Oct. 16, Edmonton.
Oct. 16	Andre Knevel organ concert in the Melville United Church, corner of Tower and St. Andrews St., in Fergus at 8:00 p.m.
Oct. 20	Salem evening will be held at the First Chr. Ref. Church in Drayton at 7:30 p.m.
Oct. 23	Choir and organ concert. In the Christ Church Cathedral in Hamilton at 8:15 p.m. By the Choirs and Brass of the Ontario Christian music assembly under the direction of Leendert Kooij with Andre Knevel on the organ.
Oct. 26	Salem evening will be held at Hebron Chr. Ref. Church in Whitby at 7:30 p.m.
Oct. 2	Organ concert by Andre Knevel in the St. John the Baptist Anglican Church, 719 Dundas St. E., Mississauga, at 8:00 p.m.
Oct. 6	Fall Rally of the Chr. Ref. Ladies Societies of the Southwestern Ontario League, to be held at Grace Chr. Ref. Church in Chatham starting at 10 a.m.
Oct. 6	Fally Rally of the South-East Ontario League of Chr. Ref. Ladies Societies in the Burlington Chr. Ref. Church, 3422 New St., Burlington, Ont. at 10 a.m.
Oct. 12	Salem evening to be held in the Mountainview Chr. Ref. Church, Grimsby, Ont. 7:30 p.m.
Oct. 13	Salem evening will be held in the Rehoboth Chr. Ref. Church, Niagara, Ont., 7:30 p.m.
Oct. 13-21	The Canadian Home Bible League missionary tour to Mexico.
Oct. 16	Immanuel Chr. Ref. Church, Simcoe, Ont., 25th Anniversary
Oct. 16	Ambassador Male Chorus in concert; Immanuel Chr. Ref. Church, Hamilton, at 8 p.m.
Oct. 17 - Oct. 31	Back to God Hour Rallies: Oct. 17, Sherwood Park; Oct. 19, Edmonton; Oct. 21, Edmonton; Oct. 22, Neerlandia; Oct. 23, Edmonton; Oct. 25, Lacombe; Oct. 26, Red Deer; Oct. 27, Calgary; Oct. 28, Lethbridge; Oct. 29, Nobleford; Oct 31, Calgary. See local ads for time.
Oct. 20	7:30 p.m. Creation/Science Seminar in the East Strathroy Chr. Ref. Church. Speakers are: David Herbert: "Man, the Image-bearer of God"; Gary Webb: "Secular Humanism"; Denis Mercier: "Science Defined".
Oct. 23	Hamilton, Christ Church Cathedral, James St., at 8:00 p.m. Organ and choir concert by the choirs and orchestra of the Ontario Christian Music Assembly; director Leendert Kooy and organist Andre Knevel.
Oct. 23	Trinity Christian School, Burlington will hold its annual bazaar. 10:30 a.m.: Fashion show; 11:30 a.m.: Main bazaar; 6:00 p.m.: giant auction.
Oct. 28	Salem evening to be held in the First Chr. Church, Lindsay.
Oct. 29, 30	Western Regional Conference on Liturgy and Music. Dr. Bert Polman, main speaker; workshops. Location: Third Chr. Ref. Church, 14323 - 107A Ave., Edmonton, AB; phone: (403) 455-1066.
Nov. 2	Salem evening will be held at the Ebenezer Chr. Ref. Church in Trenton at 7:30 p.m.
Nov. 6	Ontario Alliance of Christian Schools 30th Anniversary Banquet; 5:30 p.m. John Knox Christian School, Brampton.
Nov. 10	Salem evening will be held in the Bethel Chr. Ref. Church, Waterdown.
Nov. 13	Back to God Hour Rally at 8:15 p.m. in St. George's Anglican Church, Woolwich Street in Guelph. Dr. Nederhoed will speak and the music is by the Choirs and Brass of the Ontario Christian Music Assembly under the direction of Leendert Kooij with Andre Knevel at the organ.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Oct.8	Wed.Oct.6	Fri.Oct.1-10a.m.	Wed.Sept.29-noon
Fri.Oct.15	Wed.Oct.13	Fri.Oct.8-10a.m.	Wed.Oct.6-noon
Fri.Oct.22	Wed.Oct.20	Fri.Oct.15-10a.m.	Wed.Oct.13-noon

Books

Bible study

Some "Acts" are good, others not recommended

The Acts, Then and Now, Henry Jacobsen, Victor/Scripture Press, 1978; pb., 224 pp., $3.50. **Proclamation Commentaries: Acts: The New Testament Witness for Preaching,** Gerhard Krodel, Fortress/Tri-Welch, 1981; pb., 118 pp., $3.95 U.S. **Tyndale Commentaries: The Acts of the Apostles,** I. Howard Marshall, Eerdmans/Oxford, 1981; pb., 427 pp., $6.95 U.S. Reviewed by Rev. K.J. Stewart, Parry Sound, ON

Paperback commentaries intend, by reason of their economy, to reach a wide readership. Yet, if they prove their worth as study aids, they are likely to prove themselves unequal to the wear and tear. Such is life. What of these?

Acts, Then and Now is a commentary aimed at a very broad audience and is intended as a help to Bible classes and discussion groups (an accompanying leader's guide is available). Jacobsen, though not pretending to be a scholar, is obviously familiar with the Greek Testament and standard commentaries. His strength is that of an able communicator, able to take familiar things and make us pay attention to them with new interest. Thus he has the happy knack of saying things both true and memorable: "Pentecost is never to be repeated anymore than the incarnation or resurrection", "God undoubtedly used Gamaliel to save the lives of the Apostles - but he is no model for you or anyone else to follow!" "Evangelism without indoctrination makes for superficial Christians."

If this unpretentious exposition has any major drawbacks, they are that the necessary caution that "Acts is a book of history, not doctrine," is used exclusively in connection with passages bearing on the work of the Spirit; it could have been more widely applied. As well, scriptures bearing on household baptism are consistently interpreted in a baptistic fashion. This small book would be well put to use in discussion groups, high school through adult.

Acts: The New Testament Witness for Preaching is a disappointment all around. Obviously aimed at pulpiteers, it is hard to see what place it would fill in any adequate-sized preacher's library - as it is simultaneously scholarly in concern **and** frustratingly brief! It cannot be said to be homiletically oriented. In fact, it is an attempt to distill the conclusions of recent biblical scholarship for the preacher. The book's format is not satisfactory. Material which should be placed in footnotes or endnotes is constantly inserted into the text in brackets - and this, combined with the author's staccato-like style of writing in short bursts makes for unenjoyable reading. Interesting statements are not developed and one cannot but gain the impression that the author has had to work under an unworkable limitation as to the number of pages he could fill. Infelicities of expression (e.g. "forgiveness is not rammed down anyone's throat" p. 44) belie the fact that the book is the work of a professor of theology. The author plainly embraces supernatural Christianity, but seems overready to commend the latest scholarly whim.

Acts (Tyndale Commentaries) replaces the original volume in the series written in 1959 by the classicist, E.M. Blaiklock. We are to understand that other original volumes will also be replaced. Personally, I trust that the new volume by Marshall will not be representative of others to follow. The new **Acts** volume is more than twice the length of its predecessor. Thus both by pages allotted and by subsequent advances in research it can attempt a thoroughness not to be found in its predecessor. Yet for all this, the new **Acts** disappoints. This is not (for this reviewer) because of the author's theological stance - for Marshall upholds the essential accuracy of Luke as a historian. My disappointment stems from Marshall's annoying tentativity and reluctance to engage in exposition of the contemporary significance of the biblical text.

What is offered us through 427 pages is a running paraphrase on the text of Acts with special attention to bones of scholarly contention. One looks in vain for application of conclusions for Christian theology and life. Ascension, Pentecost, and the Jerusalem Council, for example, pass by with an unexplainable brevity. Such a style is not only a departure from the Old Tyndale series (which, while more compact, was less afraid to be didactic) and the standard work on Acts by F.F. Bruce (N.I.C.) but Marshall's own valuable work on the Letters of John (N.I.C.). And the Tyndale series purports to be the more practical of the two! We cannot ask Marshall to do our thinking for us about the relevance of Acts to our situation, but we have a right to ask him to demonstrate, in principle, that such application can be made.

Church history

Papal infallibility under question by Catholics

How the Pope Became Infallible: Pius IX and the Politics of Persuasion, August Bernhard Hasler, Doubleday, 1981; cloth. Reviewed by Gregory Bloomquist, Barcelona, Spain.

A.B. Hasler's book is a must for anyone interested in the recent history of the Roman Catholic Church. This book charts the course of events leading up to, during, and following the First Vatican Council (1869-1871) when papal infallibility was proclaimed a dogma of the church. Hasler (a Catholic) contends in this shortened, popular version of his 1977 work that Vatican I was not a free council (since manipulation secured the vote in favour of infallibility) nor was it ecumenical (since many of the bishops left before the actual vote took place); therefore, Vatican I's decision is not binding on the church. Two criticisms of the present work. One, the narrative rambles at times. The order of narration is not always clear, though the work reads well. Two, the historical setting is, to my liking, not sufficiently brought out. Hasler's interest is more with the politics of the church than with European politics of the day.

Hasler, who died in 1980, has given readers a chance to pursue what others have said both pro and con in regard to his findings having provided a good and fair bibliography.

Independently from Hans Kung's own investigations, Hasler's work calls into question a fundamental tenet of the Roman Catholic Church, the pope's infallibility on matters relating to faith and morals. But Hasler's work is also the chronicle of a blasphemy, concerning which the Roman Catholic church is being split apart. But, be warned: sit not in judgment; rather, read and tremble.

Ecclesiology

Charismatics in the church

The Church is Charismatic: The World Council of Churches and the Charismatic Renewal, Arnold Bittlinger, editor; World Council of Churches (Geneva), 1981; pb., 241 pp., $11.75. Reviewed by Rev. Allan Groen, Winnipeg, MB

The charismatic movement started in Topeka, Kansas, in 1901. In the late 1970s, Dr. Philip Potter, who heads the World Council of Churches, wrote a letter asking church leaders to respond to his remarks on the charismatic movement. Out of this grew a number of consultations and this book, which is a collection of some of the more important documents. An important point of interest of these documents is that they give the reader a good overview of the present state of the movement.

The book traces three stages of the charismatic movement. During the first half of this century, it was largely a movement outside of the churches. By the sixties, it had become a movement of sub-groups within most major denominations. Now it is becoming a movement of renewal within the churches. The idea of what it means to be charismatic is broadened far beyond the caricature of the movement as being basically interested in speaking in tongues. It is a matter of the Spirit of God giving his life within the existing structures. The structures need the Spirit; and the Spirit also needs the structures. The movement tended to be rather critical of the churches, seeing them often as Spiritless. Hence, charismatics tended readily to abandon the churches, seeing no hope for them. There has been a change in this outlook, for where the Spirit of Jesus is at work, he creates the body of Christ, or churches. Churches need renewal, but to abandon them is foolish.

Basically, this book is sympathetic to the charismatic movement. Dr. Potter, as a Methodist charismatic, identifies himself with the movement. The editor, a Reformed church pastor from Switzerland, likewise identifies himself as a charismatic. Nevertheless, the book points to dangers within the movement, and sees as a sign of the maturity of it that it has itself become aware of these dangers, and is willing to look at them critically and carefully. So you can read here about the promises and the problems, the benefits and the threats of the charismatic movement. I especially appreciated the thoughtful evaluation of Rev. Kilian McDonnell.

Unfortunately, the book is marred by numerous typing mistakes. You will have to correct them as you read. A number of names have also been misspelled. Aside from that, this is a worthwhile book.

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